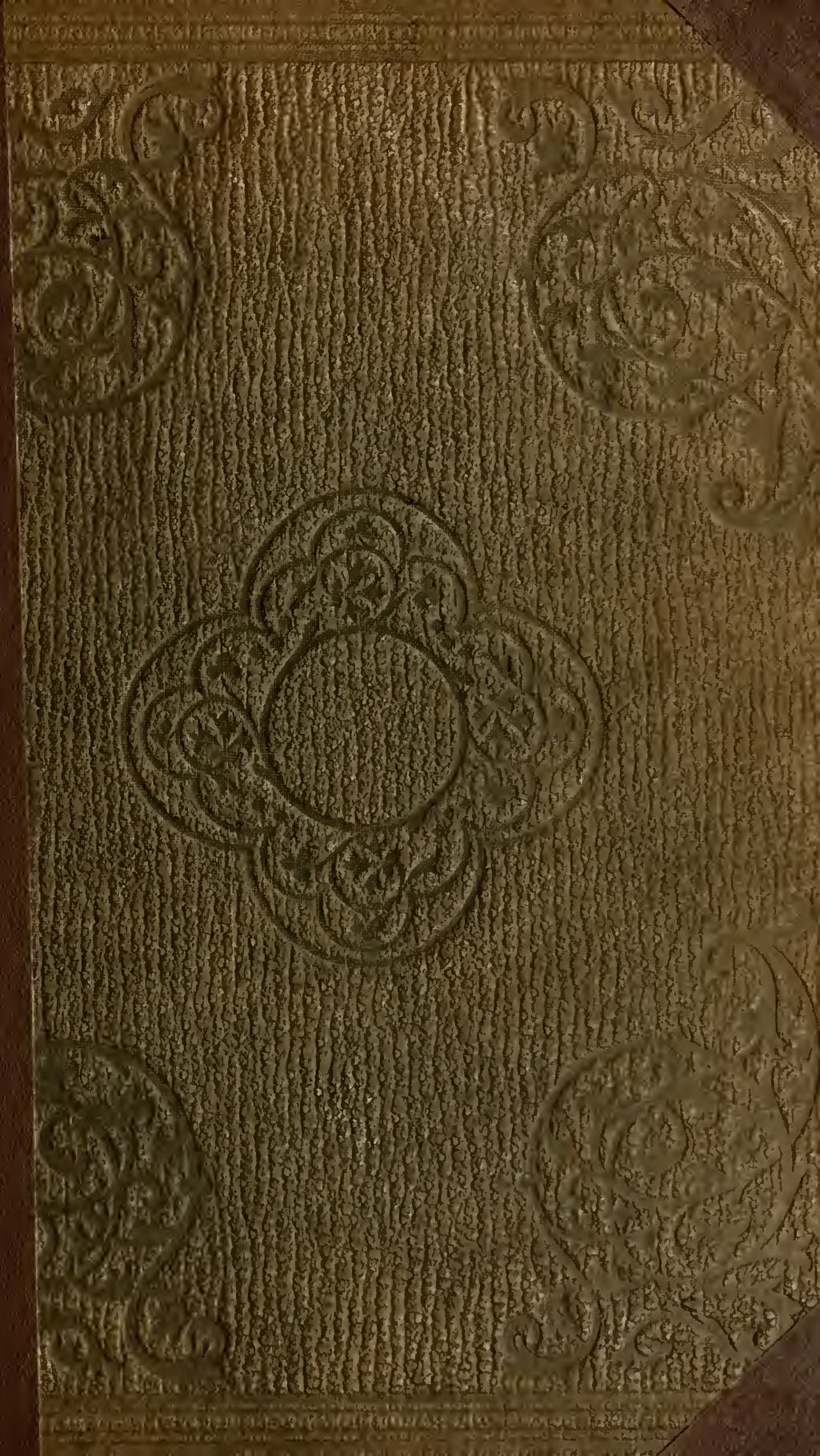


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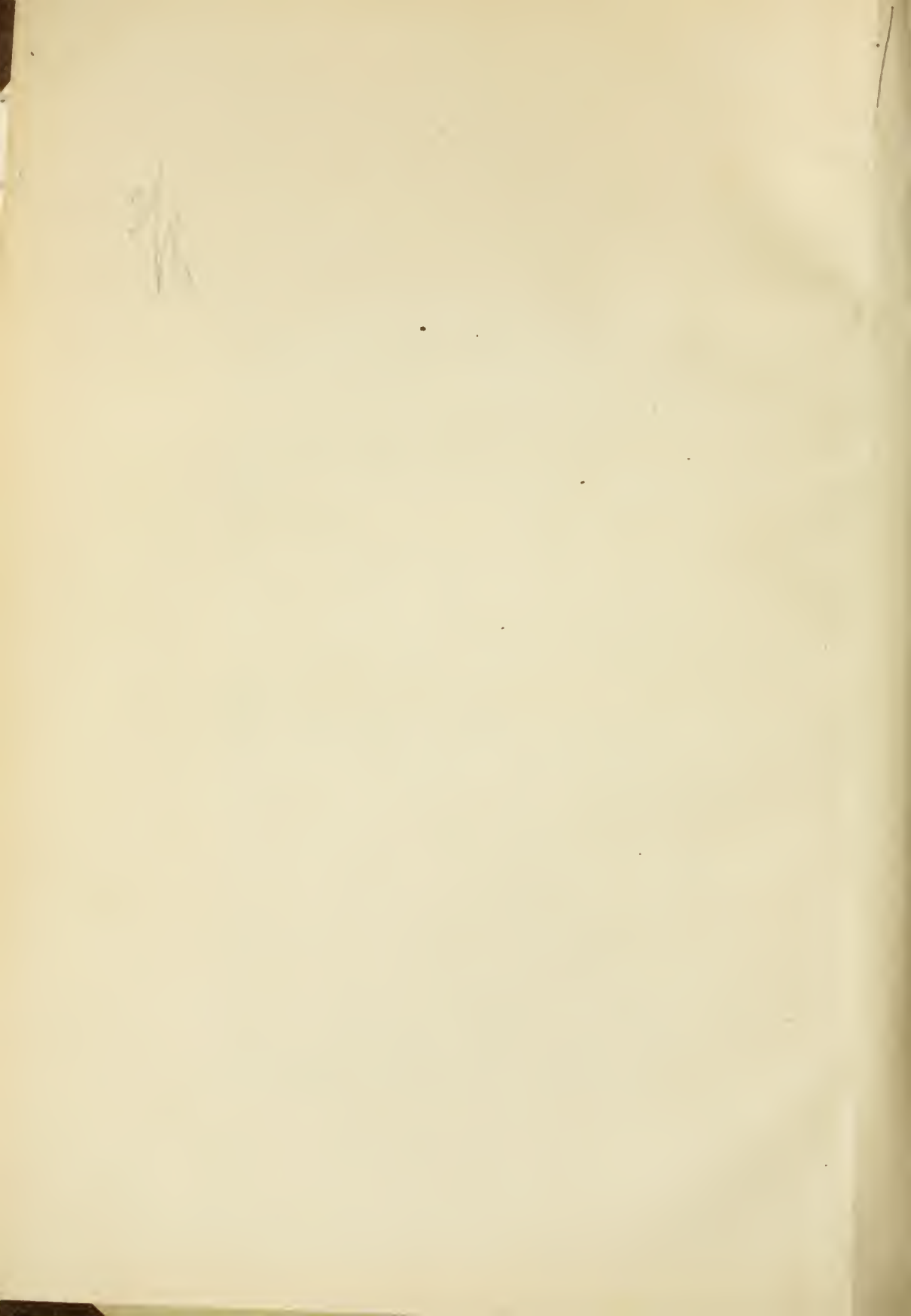
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GESENIUS'S  
HEBREW GRAMMAR,  
WITH  
READING BOOK.



GESENIUS'S  
HEBREW GRAMMAR,

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WITH A HEBREW READING BOOK,  
PREPARED BY THE TRANSLATOR.



L O N D O N :  
SAMUEL BAGSTER AND SONS;

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# A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.	RAB-BINIC HEBREW	ARABIC.	SAMA-RITAN.	SYRIAC.	PHENICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph <i>a</i> 1	א	ا ا	א	ܐ ܐ	𐤀 𐤀	𐤀	Α
ב	Beth <i>b</i> 2	ב	ب ب ب	ב	ܒ ܒ ܒ	𐤁 𐤁	𐤁	Β Β
ג	Gimel <i>g</i> 3	ג	ج ج ج	ג	ܓ ܓ ܓ	𐤂 𐤂	𐤂	Γ Γ Γ
ד	Dalath <i>d</i> 4	ד	ד ד	ד	ܕ ܕ	𐤃 𐤃	𐤃	Δ Δ Δ
ה	He <i>h</i> 5	ה	ه ه ه	ה	ܗ ܗ	𐤄	𐤄	Ξ Ξ Ξ
ו	Vav <i>v</i> 6	ו	و و	ו	ܘ ܘ	𐤅 𐤅	𐤅	Φ Φ Φ
ז	Zain <i>z</i> 7	ז	ز ز	ז	ܙ ܙ	Z	...	Ι Ι Ι
ח	Cheth <i>ch</i> 8	ח	ح ح ح	ח	ܚ ܚ ܚ	𐤆 𐤆	𐤆	Θ Θ Θ
ט	Teth <i>t</i> 9	ט	ط ط ط	ט	ܛ ܛ ܛ	𐤇	...	Ο Ο Ο
י	Yod <i>y</i> 10	י	ي ي ي	י	ܝ ܝ ܝ	𐤈 𐤈	Z	Ζ Ζ Ζ
כ	Caph <i>k</i> 20	כ	ك ك ك	כ	ܟ ܟ ܟ	𐤉 𐤉 𐤉	𐤉	Χ Χ Χ
ל	Lamed <i>l</i> 30	ל	ل ل ل	ל	ܠ ܠ ܠ	L L L	L	Υ Υ Υ
מ	Mem <i>m</i> 40	מ	م م م	מ	ܡ ܡ ܡ	𐤊 𐤊 𐤊	𐤊	Μ Μ Μ
נ	Nun <i>n</i> 50	נ	ن ن ن	נ	ܢ ܢ ܢ	𐤋 𐤋	𐤋	Ν Ν Ν
ס	Samech <i>s</i> 60	ס	س س س	ס	ܣ ܣ ܣ	𐤌 𐤌	...	† Ι
ע	Ain <i>e</i> 70	ע	ع ع ع	ע	ܥ ܥ ܥ	𐤍 𐤍	𐤍	Ο Ο Ο
פ	Pe <i>p</i> 80	פ	ف ف ف	פ	ܦ ܦ ܦ	𐤎	𐤎	Γ Γ Γ
צ	Tzade <i>tz</i> 90	צ	ص ص ص	צ	ܘܥ ܘܥ ܘܥ	𐤏 𐤏	𐤏	Z
ק	Koph <i>k</i> 100	ק	ق ق ق	ק	ܩ ܩ ܩ	𐤐 𐤐	𐤐	Ϟ Ϟ Ϟ
ר	Resh <i>r</i> 200	ר	ر ر ر	ר	ܪ ܪ ܪ	𐤑 𐤑	𐤑	Ϙ Ϙ Ϙ
ש	Shin <i>sh</i> 300	ש	ش ش ش	ש	ܫ ܫ ܫ	𐤒 𐤒 𐤒	W W W	Μ Μ Μ
ת	Tau <i>t</i> 400	ת	ت ت ت	ת	ܬ ܬ ܬ	𐤓 𐤓	X †	Υ Τ

**ARABIC VOWELS.**  
 Fatta *a* in art.  
 Kesre *e* in bed, *i* in it.  
 Damma *o* in hot.  
 — = an } at the end of  
 — = en } words.  
 — = on }

**HEBREW VOWELS.**  
 Kamets *a* in psalm.  
 Tsere *a* in mate.  
 Chirek long *ee* in feet.  
 Cholam *o* in bone.  
 Shureq *oo* in fool.  
 Pathach *a* in Sam.  
 Seghol *e* in met.

**SYRIAC VOWELS.**  
 Chireq short *i* in fit.  
 Kamets-Chatuph *o* in cot.  
 Kibbutz *u* in full.  
 Sh'va *ē*  
 Chateph Pathach *ā*  
 Chateph Seghol *ē* } very  
 Chateph-Kamets *ō* } short.

**SYRIAC VOWELS.**  
 Petocho *a* in psalm.  
 Revotzo *ea* in head.  
 Chevotzo *ee* in feet.  
 Zekopho *o* in bone.  
 Etzotzo *oo* in food.

# TABLE OF ALPHABETS.

ARABIC.			ETHIOPIC.		ARMENIAN.		COPTIC.		GREEK.		GERMAN.		
Final.	Medial.	Initial.	*ā. u. i. ā. ē. ŷ. o.										
ا	ا	..	..	a	ሀ	ሀ	ሀ	Ⲁ	a	Α	α	Α	a
ب	ب	ب	ب	b	ሀ	ሀ	ሀ	Ⲁ	b,v	Β	β	Β	b
ت	ت	ت	ت	t	ለ	ለ	ለ	Ⲁ	g	Γ	γ	Γ	g
ث	ث	ث	ث	thin	ሐ	ሐ	ሐ	Ⲁ	d	Δ	δ	Δ	d
د	د	د	د	dj	ወ	ወ	ወ	Ⲁ	ē	Ε	ε	Ε	ē
ه	ه	ه	ه	h	ሠ	ሠ	ሠ	Ⲁ	z	Ζ	ζ	Ζ	z
خ	خ	خ	خ	kh	ረ	ረ	ረ	Ⲁ	ci	Ζ	ζ	Ζ	z
ذ	ذ	ذ	ذ	d	ሰ	ሰ	ሰ	Ⲁ	th	Η	η	Η	ē
ذ	ذ	ذ	ذ	then	ቀ	ቀ	ቀ	Ⲁ	i	Θ	θ	Θ	th
ر	ر	ر	ر	r	በ	በ	በ	Ⲁ	l	Ι	ι	Ι	i
ز	ز	ز	ز	z	ተ	ተ	ተ	Ⲁ	l	Κ	κ	Κ	k
س	س	س	س	s	ሳ	ሳ	ሳ	Ⲁ	gh	Λ	λ	Λ	l
ش	ش	ش	ش	sh	ኘ	ኘ	ኘ	Ⲁ	h	Μ	μ	Μ	m
ص	ص	ص	ص	sq	ኘ	ኘ	ኘ	Ⲁ	zz	Ν	ν	Ν	n
ض	ض	ض	ض	dd	ሰ	ሰ	ሰ	Ⲁ	gh	Ξ	ξ	Ξ	x
ط	ط	ط	ط	t	ሰ	ሰ	ሰ	Ⲁ	dsh	Ο	ο	Ο	ō
ظ	ظ	ظ	ظ	tz	ሰ	ሰ	ሰ	Ⲁ	m	Π	π	Π	p
ع	ع	ع	ع	...	ዐ	ዐ	ዐ	Ⲁ	h	Ρ	ρ	Ρ	r
غ	غ	غ	غ	gh	ዐ	ዐ	ዐ	Ⲁ	n	Σ	σ	Σ	s
ف	ف	ف	ف	f	ዐ	ዐ	ዐ	Ⲁ	sch	Τ	τ	Τ	t
ق	ق	ق	ق	k	ዐ	ዐ	ዐ	Ⲁ	o	Ϡ	Ϡ	Ϡ	ph
ك	ك	ك	ك	kh	ዐ	ዐ	ዐ	Ⲁ	tsch	Ϻ	Ϻ	Ϻ	ps
ل	ل	ل	ل	l	ገ	ገ	ገ	Ⲁ	b	ω	ω	ω	ō
م	م	م	م	m	ገ	ገ	ገ	Ⲁ	dj	Ϡ	Ϡ	Ϡ	ph
ن	ن	ن	ن	n	ገ	ገ	ገ	Ⲁ	rr	Ϡ	Ϡ	Ϡ	ch
ه	ه	ه	ه	h	ገ	ገ	ገ	Ⲁ	s	Ϡ	Ϡ	Ϡ	ps
و	و	و	و	w	ገ	ገ	ገ	Ⲁ	v	Ϡ	Ϡ	Ϡ	ti
ي	ي	ي	ي	y	ገ	ገ	ገ	Ⲁ	d	Ϡ	Ϡ	Ϡ	ti
لا	لا	لا	لا	la	ገ	ገ	ገ	Ⲁ	r	Ϡ	Ϡ	Ϡ	ti
					ገ	ገ	ገ	Ⲁ	tz	Ϡ	Ϡ	Ϡ	ti
					ገ	ገ	ገ	Ⲁ	v,u	Ϡ	Ϡ	Ϡ	ti
					ገ	ገ	ገ	Ⲁ	pp	Ϡ	Ϡ	Ϡ	ti
					ገ	ገ	ገ	Ⲁ	kh	Ϡ	Ϡ	Ϡ	ti
					ገ	ገ	ገ	Ⲁ	f	Ϡ	Ϡ	Ϡ	ti
					ገ	ገ	ገ	Ⲁ	p	Ϡ	Ϡ	Ϡ	ti

\* VOWEL SOUNDS. { ā as in Sam. ē as in met. ō as in cot.  
ā as in psalm. ē as in feet. ō as in bone.  
ā as in mate. i as in fit. u as in full.

THE

HEBREW GRAMMAR.





# INTRODUCTION.

---

## SECT. 1.

### THE SHEMITIC LANGUAGES IN GENERAL.

1. THE Hebrew is but a single branch of a large stock of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Arabia: that is, in the countries from the Mediterranean Sea to the Tigris, and from the Armenian mountains to the south coast of Arabia. In early antiquity, moreover, it became diffused from Arabia over Æthiopia, and, by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.

There is no name, sanctioned by long usage, for the nations and languages united in this stock. The name *Shemites*, *Shemitic languages* (suggested by Gen. x. 21, etc., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.\*

2. This Shemitic class of languages consists of three principal divisions: I.) The *Arabic*, which has its seat in the south of the territory of the Shemites. To this belongs the *Æthiopic* as a branch of the southern Arabic (Himyaritic),† and the language of the inscriptions on Sinai as an offspring of the northern Arabic.‡ II.) The *Aramæan* in the north and north-east; which is called *Syriac*, in the form in which it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of the Jews. To these writings belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18, and vii. 12—26;

---

\* From Shem were derived (Gen. x. 21, etc.) the Aramæan and Arabian races as well as the Hebrew, but not the Canaanites (Phœnicians), who are derived from Ham (vs. 6, 15, etc.), though their language is decidedly Shemitic. The Assyrian language has been proved, after long uncertainty, to be Shemitic, as might indeed be presumed, since Asshur also stands among the Shemites in Gen. x. 22; where too the Elamites stand, whose language is not yet ascertained.

† See Rödiger's *Excurs zu Wellsted's Reisen in Arabien* (Halle, 1842), Bd. II., S. 361.

‡ See Tuch in *d. Zeitschr. d. deutschen Morgenl. Gesellschaft*, Bd. III., S. 129 ff.

Dan. ii. 4—vii. 28.\* As the Chaldee frequently presents a Hebrew colouring, so the *Samaritan* exhibits a strong admixture of Hebrew forms, although, according to its fundamental character, it belongs to the Aramæan. The Aramæan of the *Nassoræans* (John's disciples, Sabians†) is a very low and corrupt dialect, and just so the vernacular Syriac of the present day. III.) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stand in close connexion, occupies in a measure, according to its character and geographical situation, a middle place between the Arabic and the Aramæan.

All these languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern dialects), or as those of the Slavic (Lithuanian, Lettish; ancient Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phœnician, or they exist only in a degenerate form, as the modern Syriac among the Jews and Syrian Christians in Mesopotamia and Kûrdistan,‡ the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the modern Jews (although these in their writing aim especially at a reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia proper, but has also spread abroad on all sides into the regions of other tongues.

The Shemitic family of languages was bordered on the east and north by another still more widely extended, which became diffused under most diverse forms, from India to the west of Europe, and is called the *Indo-Germanic*, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Shemitic came many ways into contact in very early times. Both have accordingly much in common, but their mutual relation is as yet not accurately defined.§ The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

3. The *grammatical structure* of the Shemitic languages has many peculiarities, which, as a whole, constitute its distinctive character, although many of them are found singly also in other tongues. These peculiarities are: *a*) Among the consonants, which always form the main body of these languages, are many gutturals varying in grade; the vowels, originating in the three primary sounds

\* The most ancient passage where Aramæan words, as such, occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† So called from 𐤎𐤍𐤏 as being *βαντισραϊ*: see Neander's *Kirchengeschichte*, B. I., S. 646.—TR.

‡ See Rödiger in *der Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77 ff.

§ See Gesenius in *d. Allg. Lit. Zeitung*, 1839, No. 77 ff., 1841, No. 40. Th. Benfey *über das Verhältniss der ägypt. Sprache zum Semit. Sprachstamme*, Leipzig, 1844, 8vo. Schwartze in *den Alten Aegypten*, and in Bunsen's *Aegypten*, I., S. 520, etc.

(*a, i, u*), serve for more subordinate distinctions; *b*) most of the radical words consist of three consonants; *c*) the verb has only two forms of tenses, with a peculiarly limited usage, and great regularity and analogy prevail in the formation of verbals; *d*) the noun has only two genders and a more simple indication of case; *e*) in the pronoun all oblique cases are indicated by appended forms (*suffixes*); *f*) scarcely any compounds appear in verbs or nouns (except proper names); *g*) in the syntax is found a simple combination of sentences, without much periodic subordination of members.

4. In respect, also, to the character of their *lexicography*, the Shemitic tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in their grammatical structure. A great number of stems and roots\* resemble in sound those of the Indo-Germanic class. But irrespectively of expressions obviously borrowed (see below), the actual similarity is reduced, partly to words which imitate sounds (*onomatopœtica*), and partly to those in which the same, or a similar, sense results from the nature of the similarity of sounds, according to a universal law of human speech. All this, however, is insufficient to establish an *historic* (gentilic) affinity, which latter can only be proved by an additional agreement in the grammatical structure itself.†

As onomatopœtics, or roots similar in the nature of their sounds, may be classed together לָלַץ, לָלַץ, λείχω, *lingo*, Sanskrit *lih*, Germ. *lecken*, Eng. *lick* [Welsh † *llio*], French *lécher*; לָלַץ (kindred roots לָלַץ, לָלַץ) κάλλω, κέλλω, κυλίω, *volvo* [Welsh *olwyn*], Germ. *quellen* and *wallen*, Eng. *to well*; לָרַר, לָרַר, הָרַר, הָרַר, χαράττω [Welsh *carthu*, *craith*], Persian *khariden*, Ital. *grattare*, French *gratter*, Eng. *grate*, *scratch*, Germ. *kratzen*; פָּרַץ, *frango*, Germ. *brechen* [our *break*, Welsh *brech*, *briv*], etc. An example somewhat different is *am*, *ham* (*sam*), *gam*, *kam*, in the sense of *together*. Hence in Heb. אָמַם (kindred word אָמַם *people*, prop. *an assembling*), אָמַם *together with*, אָמַם (whence אָמַם *also*), Arab. *جميع* *collect*; Persian *ham*, *hamah*, *at once*; Sansk. *amā*, *with*. Greek *ἄμα* (*ἄμφω*), *ὄμος*, *ὄμοσ* (*ὄμιλος*, *ὄμαδος*), and harder *κοινός*, Lat. *eum*, *cumulus*, *cunctus* [Welsh *cym* = Lat. *com*], with the corresponding sibilant Sansk. *sum*, Greek *σύν*, *ξύν*, *ξυνός* = *κοινός*, Goth. *sama*, Germ. *sammit*, *sammeln*. Notwithstanding, much in this list is of doubtful affinity.

\* For the use of the terms, *stems* and *roots*, see § 30, Remarks 1 and 2.—Tr.

† Gesenius has attempted, in the later editions of his *Lexicon*, and in his *Thesaurus Linguae Hebraeae*, to exhibit the points of contact between the Shemitic and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. But it needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception, which present themselves in investigations of this kind more readily and frequently than in any other. In this process, it is as expedient to keep that distinct which does not bear all the marks of affinity, as it is to discover at a glance what is likely to contain all points of agreement. This, however, may be confidently relied upon, *that these two parent-languages do not stand in a sisterly or any close relationship to each other*, and that the characteristic structure of both must be dissected before we can discover the constituent elements which they possess in common. This comparative analysis, however, belongs to the province of the Lexicon rather than that of the Grammar.

‡ That the Celtic dialects (not unlike the Shemitic in their relation to each other, namely, Welsh, Cornish,

Essentially different from this more internal relationship between the languages, is the mutual adoption of words one from another (borrowed words). Thus,—

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names; e. g.  $\gamma\text{ר}$  (Egyptian *gor, yero, yaro*) river, the Nile;  $\text{ר}^{\text{ה}}$  (Egypt. *aki, achi*) Nile-reed;  $\text{ר}^{\text{פ}}$  = *παράδεισος*, Persian pleasure-garden, park;  $\text{ר}^{\text{ד}}$  *daric*, Persian gold coin;  $\text{ר}^{\text{פ}}$ , from Ind. (Tamil) *toḡāi*, peacocks. Several such words are found also in the Greek, as  $\eta\text{ρ}$  (Sansk. *kapi*) ape, *κῆπος*, *κῆβος*;  $\text{ר}^{\text{פ}}$  (Sansk. *karṣāsa*) cotton, *κάρπασος*, *carbasus*.

b) When Shemitic words, names of Asiatic products and articles of commerce, have passed over to the Greeks along with the things; e. g.  $\text{ר}^{\text{ב}}$ , *βύσσος*, *byssus*;  $\text{ר}^{\text{ל}}$ , *λιβανωτός*, incense;  $\text{ר}^{\text{ק}}$ , *κάμη*, *κάμνα*, *canna*, reed;  $\text{ר}^{\text{מ}}$ , *κίμμινον*, *cuminum*, cumin;  $\text{ר}^{\text{נ}}$  *μύρρα*, *myrrha*, myrrh;  $\text{ר}^{\text{ק}}$  *κασσία*, *cassia*;  $\text{ר}^{\text{ל}}$  *κάμηλος*, *camelus*, camel;  $\text{ר}^{\text{נ}}$  *ἀρραβών*, *arrhabon*, *arrha*, earnest-money, pledge. The like transitions may have been brought about by Phœnician commerce.

5. As no alphabet is so perfect as to express all the modifications of sounds in a language, so the Shemitic had from the beginning this striking imperfection, that the consonants only (which indeed form the essential part of the language) were arranged in the line as real letters. Of the vowels only the longer ones, and even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (points or strokes above and below the line, § 8) subordinate to the letters, but which were wholly omitted for more practised readers. These languages are written always from right to left.\* However dissimilar the Shemitic written characters may appear now, they have undoubtedly all come, by various modifications, from one and the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii *Monumenta Phœnicia*, (Leipzig, 1837, Tom. I.—III. 4to.) Tab. 1—5, comp. p. 15, etc., and his article *Palæographie*, in Ersch und Gruber's *Encyclopædie*, Sec. III., Bd. 9, with its proper illustration in Taf. 1.

6. In regard to the relative age of these languages, the oldest written works are found in Hebrew (see § 2); the Aramæan begin about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions, the Æthiopic version of the Bible in the fourth century; and the

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Armorican or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo-Germanic family, admits of abundant proof; see Pritchard's *Eastern Origin of the Celtic Nations*, and Pictet de *l'Affinité des Langues Celtiques avec le Sanscrit*.—Tr.

\* The Æthiopic is the only exception; but its deviation from the Shemitic usage is probably an innovation by the first missionaries who introduced Christianity into that country, for its earlier mode of writing, as an ancient inscription shows, was like the kindred southern Arabic (Himyaritic), also from right to left. See Rödiger in *d. Zeitschrift f. d. Kunde des Morgenlandes*, Bd. II., S. 332, etc., and his *Notes to Wellsted's Reisen in Arabien*, II., 376, etc.

northern Arabic literature since the sixth century). But distinct from this is the question, as to which of these languages has adhered longest and most true to the original Shemitic character, or which of these has come to us in a more antique appearance of its development. For the slower or quicker progress of a language spoken by a people depends on causes quite distinct from the development of a literature; and often the structure of a language is materially altered, before it attains to a literature, especially by early contact with foreign tongues. So in the Shemitic department, the Aramæan dialects exhibit the earliest and greatest decay,\* and next to them the Hebrew-Canaanitish; the Arabic was the longest to maintain the natural fulness of its forms, being preserved undisturbed among the secluded tribes of the desert, until the Mahomedan revolution, when it suffered considerable decay. It was not till so late a period as this that the Arabic reached nearly the same point at which we find the Hebrew, even as early as the times of the Old Testament.†

This accounts for the facts (erroneously considered so very surprising) that the ancient Hebrew, in its grammatical structure, agrees more with the modern than with the ancient Arabic, and that the latter, although it appears as a written language at a later period, retains yet, in many respects, a fuller structure and fresher vowel system than the other Shemitic languages, and therefore takes a place among them similar to that which the Sanskrit occupies among the Indo-Germanic, or the Gothic in the narrow circle of the Germanic. The Lithuanian, as compared with the other tongues properly called Slavic, shows how a language may preserve its fuller structure even in the midst of decaying sister tongues. So the Doric preserved with great tenacity older sounds and forms; and so the Friesic and Icelandic among the German and Northern languages. But even the most steadfast and enduring structure in a language often deteriorates in single forms and inflexions; while, on the other hand, we find here and there, in the midst of universal decay, traces of the original and the ancient. Such is the case with the Shemitic languages. Even the Arabic has its chasms and its later growth; yet in general it is entitled to the precedence, particularly in its vowel system.

To establish and work out these principles would be the province of a grammar for comparing the Shemitic languages with one another. From what has been advanced, however, it follows—1) that the Hebrew language, as it appears in the ancient sacred literature of the Jews, has suffered more considerably in its structure than the Arabic, which appears later in our historical horizon; 2) that we are still not to concede to the Arabic the priority in all respects; 3) that, finally, it is a mistake to consider, with some, that the Aramæan, on account of its simplicity (occasioned, in fact, by derangement of structure and curtailing of forms), is the more original model of the speech of the Shemites.

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\* A new point of importance for observation would accrue, if it should be proved that the language of the cuneiform inscriptions found in Aramæan districts be Shemitic. But this subject rests as yet upon too uncertain a basis to engage our attention here.

† The language of the Beduins in the Arabian desert has still preserved some of the antiquated forms. See Burckhard's *Travels in Arabia*, Append. VIII., p. 466, his *Notes on the Beduins and Wahabys*, p. 244; Wallin in *d. Zeitschr. d. Morgenl. Ges.*, Bd. V. (1851), S. 1, etc.; VI., S. 190, etc., 369, etc.

On the character, literature, grammars, and lexicons of these languages, see Gesenius's Preface to his *Heb. Handwörterbuch*, from 2nd to 4th edition. [Translated in the *American Biblical Repository*, vol. iii.]

## SECT. 2.

## SKETCH OF THE HISTORY OF THE HEBREW LANGUAGE.

(See Gesenius's *Geschichte der hebräischen Sprache und Schrift*. Leipzig, 1815. §§ 5—18.)

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, *Hebrew language* (לְשׁוֹן עִבְרִית, γλώσσα τῶν Ἑβραίων, ἑβραϊστί,) does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called, Is. xix. 18, *language of Canaan* (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), and Neh. xiii. 24, persons are said to speak יְהוּדִית *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation (Hag., Neh., Esth.).

Of the names *Hebrews* (עִבְרִים, Ἑβραῖοι, *Hebræi*) and *Israelites*, (בְּנֵי יִשְׂרָאֵל), the latter was more a national name of honour, and was applied by the people to themselves with a patriotic reference to their descent from illustrious ancestors; the former was probably the older and less significant name by which they were known among foreigners, on which account it is seldom used in the Old Testament, except when they are distinguished from another people (Gen. xl. 15; xliii. 32), or when persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12; comp. the Lex. under עִבְרִי). The Greeks and Romans, as Pausanias and Tacitus, and so also Josephus, use only the name Hebrews. It may be regarded as an appellative, meaning *what is beyond, people from the country on the other side*, with reference to the country beyond the Euphrates, from עֵבֶר *a land on the other side*, with the addition of the derivative syllable ' ( § 86, No. 5). This appellation might then have been given to the colony which, under Abraham, migrated from the regions east of the Euphrates into the land of Canaan (see Gen. xiv. 13). The Hebrew genealogists, however, explain it, as a patronymic, by *sons of Eber* (Gen. x. 21. Num. xxiv. 24).

In the times of the New Testament, the term *Hebrew* (ἑβραϊστί, John v. 2; xix. 13, 17, 20; ἑβραῖς διάλεκτος, Acts xxi. 40; xxii. 2; xxvi. 14;) was also applied to what was then the vernacular language of Palestine (see No. 5 of this section), in distinction from the Greek. Josephus, who died about A. D. 95, understands by it the ancient Hebrew as well as the vernacular of his time.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee versions of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its progressive development. So far as we can trace its history, Canaan was its proper home: it was essentially the language of

the Canaanitish or Phœnician\* race, by which Palestine was inhabited before the immigration of Abraham's descendants, with whom it was transferred to Egypt and brought back again to Canaan.

That the Canaanitish tribes in Palestine spoke the language now called Hebrew, is proved by the Canaanitish proper names; e. g. מֶלֶךְ צְדָקָה *king of righteousness*; קְרִיַת סֵפֶר *book-town*.

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 5) in inscriptions (about 130 in number) and on coins (see copies in Gesenii *Monumenta Phœnicia*, T. III. Tab. 6—48, and the explanations on pp. 90—328; Judas, *Etude de la Langue Phœnicienne*, Paris, 4to, 1847; Bourgade, *Toison d'or de la Lang. Phœn.*, Paris, fol. 1852; De Luynes, *Memoire sur le sarcophage d'Esmanazar*, Paris, 4to. 1856), and partly in ancient Greek and Latin authors, as, for instance, in Plauti *Panulus*, 5, 1, 2, where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation and vowel sounds, so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

Deviations in the *orthography* and *inflection* of words are, e. g. the almost constant omission of the vowel-letters (§ 7, 2), as בַּת for בית *house*, לַל for קוֹל *voice*, צִדוֹן for צִרוֹן, כַּהֲנִים for כְּהֹנִים *priests*, and the feminine ending in ת (ath) even in the absolute state (§ 80, 2), co-existing with that of ס (ó), and many others. More striking are the deviations in pronunciation, especially in Punic, where the ה is generally sounded as ú, e. g. שֹׁפֵט *sáfet* (judge), שְׁלוֹשׁ *salús* (three), רִשׁ *rús* = רֹאשׁ (head); and where we find the obscure obtuse y often in the place of short *i* and *e*, e. g. הַיִּנְיָנוּ (*ecce eum*), יִתְּ *yth*; and o for ע, e. g. מוֹעַר *Mocar* (comp. מֵעָרָה LXX. Μωχά). See a collection of the grammatical peculiarities in *Mon. Phœnicia*, p. 430, etc., and Movers' article *Phœnicien*, in Ersch and Gruber's *Encyclop.*, Sect. III. Bd. 24, S. 434, etc.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile, at which epoch the second or *silver age* commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, and Kings; of poetical writings, the Psalms (with the exception of many later ones), Proverbs, Canticles, Job; of the earlier prophets, in the following chronological order:—Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together with some of the earlier chapters †), stand on the borders of the two ages.

\* כְּנַעֲנִי, כְּנַעֲנִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כְּנַעֲנִי on their own coins. Also the people of Carthage went by the same name.

† For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i., p. 398 ff., of Keith's translation, or in the *American Bib. Repository*, vol. i. p. 700, etc.; also Hävernick's *Einleitung ins Alte Testament*, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the *American Bibliotheca Sacra*, vol. ii., No. 6.—Tr.

The point of time at which we are to date the commencement of this period, and of Hebrew literature in general, is certainly as early as that of Moses, even if the Pentateuch, in its present shape and compass, be considered a work remodelled at a later period. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוּא *he* (§ 32, Rem. 6), and יָעַן *young man*, were still of the *common gender*, and used also for *she*, and *young woman* (like ὁ παῖς and ἡ παῖς). Some harsh forms of words, e. g. קָצָץ, קָצָץ, which are common in these books, are exchanged in others for the softer ones, קָצַץ, קָצַץ.

On the other hand, in Jeremiah and Ezekiel are found decided approximations to that Aramæan colouring which distinguishes the language of the second or silver age. See No. 5.

4. In the books of the first period, which cover about 1000 years, we find considerable differences in language and style, owing partly to the difference of date and place, and partly to the individual gifts of the writers: e. g. Isaiah writes quite differently from the later Jeremiah, as also from his own contemporary Micah; and the historical books not only differ according to their dates, like Judges and Kings, but also contain older documents strikingly different in language and style from those of the later writer himself. Yet the structure of the language, and, with trifling exceptions, its store of words and its usage, are on the whole the same, especially in the prose works. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words, forms, and significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the ordinary modes of expression, and probably are to be regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew.\* The prophets, moreover, in respect to language and rhythm, are to be regarded almost entirely as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The language of the later prophets, on the contrary, approximates more to that of prose.

On the rhythm of Hebrew poetry, see De Wette's *Commentar über die Psalmen, Einleitung*, § 7.† [The subject is briefly treated in the Reading Book at the end of this Grammar.]

Of *poetical words*, for which others are used in prose, the following are examples, viz., מְנַחֵם = מְנַחֵם *man*; אֶרֶם = אֶרֶם *path*; אָתָּה = בּוֹא *to come*; מְנַחֵם = מְנַחֵם *word*; הִזָּה = רְאֵה *to see*.

\* In Isaiah's time (2nd half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan, as is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Translated in the *Biblical Repository*, No. IX.—TR.



Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives, e. g. רַב־יָרֵךְ *strong one*, for *God*; רַב־אֵי, do. for *bullock, horse*; הַלְלָהּ *alba*, for *luna*; יְחִידָהּ *unica*, *that which is dearest*, for *life*.

Examples of *poetical forms* are, the longer forms of prepositions of place (§ 103, 3), e. g. עָלַי = עַל־י, עָלַי = עַל־י, עָלַי = עַל־י; the endings י־, י, appended to the noun (§ 90); the suffixes כּוֹ, מוֹ, כּוֹ- for ׀, ׀-, ׀- (§ 58); the plural ending י־ for ׀- (§ 87, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the accusative particle ׀; the use of the *construct state* even before prepositions, and of the *apocopted future* in the signification of the common future (§ 128, Rem. 2); and in general an energetic brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramaean or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia, and after their return it became the popular language, exerting a constantly-increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from common use. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The Old Testament Scriptures belonging to this second period, in all of which that Chaldee colouring appears, though in different degrees, are the following, viz.—Ezra, Nehemiah, Chronicles, Esther; the prophetic books of Jonah,\* Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms (cxx. etc., cxxxvii., cxxxix.).

To this later form of the language, as affected by the influence of the Chaldee, belong,—

*Words*, for which others are used by the earlier writers; e. g. זְמַן? *time* = עַתָּה; לָקַח? *to take* = לָקַח; סוֹף? *end* = סוֹף; טָרַח? *to rule* = מָלַח.

*Significations* of words; e. g. רַב־יָרֵךְ (*to say*) *to command*; עָנָה (*to answer*) *to commence speaking*.

*Peculiarities of grammar*; e. g. the frequent *scriptio plena* of י and י, as יָרֵךְ (elsewhere יָרֵךְ),

\* See a defence of the earlier date and the genuineness of Jonah, in Hävernicks *Einleitung ins A. Test.*, §§ 242—247.—TR.

and even קֹרֵיִשׁ for קֹרֵיִשׁ, רֹב for רֹב; the interchange of הֶ־ and סֶ־ final; the more frequent use of substantives in ן, לֶ־, וֵ, etc.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and must have belonged in early times to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles [and Jonah] were composed; and hence we may account for the use in these more ancient books of ׀ for אֶ־ (§ 36), which obtained also in Phœnician.

Remark 1. Of peculiarities of dialect in the ancient Hebrew, only a few slight traces are found. Thus from Judges xii. 6 it appears that the Ephraimites always pronounced שׁ like שׁ or ס; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remains of old Hebrew literature in our possession contain all the treasures of the ancient language. These must have been more copious and richer than they now appear in the canonical books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

### SECT. 3.

#### GRAMMATICAL TREATISES ON THE HEBREW LANGUAGE.

(Gesenius's *Gesch. der hebr. Sprache*, §§ 19—39.)

1. After the gradual extinction of the Hebrew as a spoken language, and the collection of the books of the Old Testament into the canon, the Jews applied themselves to interpretation and criticism of the text, and to the preparation of translations of this their sacred codex. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. Its design was to meet the wants of Jews residing in Alexandria and other Grecian cities; and was made, in part, from a knowledge of the Hebrew, whilst yet a living language. At a somewhat later period, the Chaldee translations or Targums (תַּרְגּוּמֵי, i. e. *translations*) were made in Palestine and Babylonia. The *interpretations*, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mishna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The Mishna forms the commencement of the modern Hebrew literature, while the language of the Gemara closely approximates to the Chaldee dialect.

2. To the interval between the conclusion of the Talmud, and the age of the first writers on the grammar of the language, is especially to be assigned the application of vowel-signs to the hitherto unpointed text (§ 7, 3). Of the same period

is the collection of critical observations called the *Masora* (מִסְרָה *traditio*), by which our *received text* of the Old Testament was settled, continued down in MSS., and from which it bears the name of the *Masoretic text*.

The various readings of the Q<sup>eri</sup> are the most important and ancient portion of the *Masora* (§ 17).

The composition of the *Masora* is not to be confounded with the task of supplying the text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made by the Jews, after the example of Arabian scholars, at the beginning of the tenth century. What was attempted by Saadia (ob. 942), and others in this department, is wholly lost. But there are still extant, in manuscript, the works of R. Jehuda Chayug (called also Abu Zakaria Yahya, about the year 1030), and R. Jona (Abulwalid Merwân ben Gannâch, about 1050), composed in the Arabic language. Aided by these labours, Abraham ben Ezra (about 1150), and R. David Kimchi (1190—1200), acquired a classical reputation as grammarians of the language.

From these, as the earliest writers on the subject, are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb פעל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as תִּנְיָנָה, etc.\*

4. The father of Hebrew philology, among Christians, was the celebrated Joh. Reuchlin (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to Joh. Buxtorf (ob. 1629), adhered almost entirely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of Alb. Schultens (ob. 1750), and N. W. Schröder (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another, and with analogous appearances in the kindred languages,

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\* On the origin and earliest history of Hebrew lexicography, see the preface of Gesenius to the 4th edition of his *Heb. Handwörterbuch*. On the first grammarians, see also Sam. David Luzzatto's *Prolegomeni ad una gramm. rugionata della lingua ebraica* (Padova, 1836), p. 26 foll.; H. Ewald and L. Dukes's *Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des Alten Test.* (Stuttg. 1844, 3 vols. 8vo.); H. Hupfeld, *de rei grammaticæ apud Judæos in iustis antiquissimisque scriptoribus* (Halle, 1846, 4to.); Munk, *Notice sur Aboul-Walid et sur quelques autres grammairiens hébreux du X<sup>e</sup> et du XI<sup>e</sup> siècle*, in the *Journal Asiatique*, 1850.

partly from the general analogy and philosophy of language. The first may be called the *historical*, and the second the *philosophical* element in grammar.

[The most valuable grammatical works are,—

Gesenius's *Lehrgebäude der hebr. Sprache*. Leipzig. 1817.

Lee's *Lectures on Hebrew Grammar*. London. 1827. Latest edition, 1844.

Ewald's *Ausführliches Lehrbuch der heb. Sprache*. Leipzig. 1844.

Nordheimer's *Critical Grammar of the Hebrew Language*. 2 vols. New York. 1841. The best extant.

Hupfeld's *Ausführliche hebr. Grammatik*. Cassel. 1841. 1 Thl. 1 Abschnitt.]

#### SECT. 4.

##### DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz., 1) articulate *sounds* expressed by *letters*, and their union into *syllables*; 2) *words*; and 3) *sentences*.

The first part (which treats of the elements) contains, accordingly, instruction respecting the *sounds*, and the representation of them by letters. It describes, therefore, the nature and relations of the sounds of the language, teaches how to express the written signs by sounds (orthoepy), and shows how to write agreeably to established usage (orthography). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws and conditions under which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) *words* are considered in their quality as *parts of speech*. It treats, 1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; 2) of *inflexions*, i. e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (syntax in the stricter sense).

# PART FIRST.

## THE ELEMENTS.

### CHAPTER I.—READING AND ORTHOGRAPHY.

#### SECT. 5.—THE CONSONANTS, THEIR FORMS AND NAMES.

1. The Hebrew Alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

#### HEBREW ALPHABET.\*

Final.	Form.	Represented by	Hebrew name.	Sounded as	Signification of the names.	Numerical value.
	א	א or ' <sup>ʾ</sup>	אַלֶּפֶּה	<i>A'-lēph</i>	Ox	1
	ב	b, bh	בֵּית	<i>Bēth</i>	House	2
	ג	g, gh	גִּמְלוֹל	<i>Gī-mēl</i>	Camel	3
	ד	d, dh	דֹּלֶת	<i>Dā-lēth</i>	Door	4
	ה	h	חַוּוּ	<i>Hē</i>	Window	5
	ו	v	וּוּ	<i>Vāv</i>	Hook	6
	ז	z	זֶן	<i>Zā-yñ</i>	Weapon	7
	ח	ch	חֵית	<i>Chēth</i>	Fence	8
	ט	t	טֵית	<i>Tēth</i>	Snake	9
	י	y	יֹוד	<i>Yōdh</i>	Hand	10
ך	כ	k, kh	כַּפָּה	<i>Kāph</i>	The hand bent	20
	ל	l	לֶמְדָּה	<i>Lā-mēdh</i>	Ox-goad	30
ם	מ	m	מֵם	<i>Mēm</i>	Water	40
ן	נ	n	נֹון	<i>Nūn</i>	Fish	50
ס	ס	s	סֶמְכָה	<i>Sā-mēkh</i>	Prop	60
ז	ע	ע or " <sup>ʿ</sup>	עֵינַי	<i>Ā'-yñ</i>	Eye	70
פ	פ	p, ph	פֵּה	<i>Pē</i>	Mouth	80
צ	צ	ts	צִדֵּי	<i>Tsā-dhē</i>	Fish-hook	90
ק	ק	q †	קוֹפָה	<i>Qōph</i>	Back of the head	100
ר	ר	r	רֵישׁ	<i>Rēsh</i>	Head	200
ש	ש	sh, s	שֵׁן	<i>Shīn</i>	Tooth	300
ת	ת	t, th	תָּו	<i>Tāv</i>	Cross	400

\* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—Tr.

† The Latin *q* serves well for the Shemitish ק (Greek κόππα), as it occupies its very place in the alphabet.

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabæan princes, and upon some signet stones, is found another character, doubtless in general use at an earlier period, which bears a strong resemblance to the Samaritan and Phœnician letters (§ 1, 5). The square letter may also be traced back to the Phœnician; but it agrees best with certain Aramæan inscriptions found in Egypt, and with the Palmyrene.\*

3. The five characters which have a different form at the end of a word (*final letters*), † ך, ם, ן, ף, ץ, terminate (with the exception of ם,) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatables*) are at times dilated. These are in our printed books the five following:—

ם, ת, ל, ה, נ, (אֶתְהַלְתֶּם).

Remark 1. The *figures* of the letters were originally slight and abridged representations of visible objects, the names of which began with the sounds of the several characters; e. g. ך, א, the rude figure of a camel's neck, denotes properly a *camel* (לְנֶזֶר = לְנֶזֶרַת), but as a letter only the initial נ; ׀ prop. *eye*, עַיִן, stands only for ע, the initial letter of this word. In the Phœnician alphabet especially, the similarity of the *figures* to the object signified by the *names* is for the most part still apparent, and even in the square character it is still preserved in some letters; e. g. ו, ז, ט, י, ל, ן, ט.

The most probable signification of each name is given in the alphabet. [For further information, see the initial articles under the several letters in Gesenius's *Hebrew Lexicon*.]

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, it is yet highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters indicate, likewise, chiefly the initial sound in the name of the object sketched; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*. ‡

2. The *order* of the letters (the antiquity of which is clearly proved by the alphabetical poems in Ps. xxv., xxxiv., xxxvii., cxix., Lam. i.—iv., Pr. xxxi. 10—31) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz., ב, נ, ר, also of the three liquids, ל, מ, נ, and other similar arrangements (see Lepsius, *sprachevergleichende Abhandlungen*, Berlin, 1836. No. 1):

\* On the ancient Hebrew signet stones, see Rödiger in *d. Zeitsch. der deutschen Morgenl. Gesellschaft*, Bd. III. (1849), S. 243 and 347.

† These letters are supplied with vowels and pronounced together, thus ןִןןןןןןן. Such *voces memoriales* were invented by the early Hebrew grammarians to assist in remembering certain classes of letters.

‡ See the works of Young, Champollion, and others, on the Hieroglyphics. Lepsius exhibits the chief results in his *Lettre à M. Rossellini sur l'alphabet hiéroglyphique*. Rom. 1837, 8vo. Comp. Gesenius in *der Allgem. Litt. Zeitung*, 1839. No. 77—81. Hitzig, *die Erfindung des Alphabets*. Zürich, 1840, fol. J. Olshausen *über den Ursprung des Alphabets*. Kiel, 1841, 8vo.

but other considerations and influences have doubtless also had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done moreover with several characters denoting objects which are connected (*Mem* and *Nun*, *Ayin* and *Pe*).

Both the names and the order of the letters (with a slight alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet. Just so are the old Italic and Roman alphabets, and all directly or indirectly proceeding from them, dependent upon the Phœnician.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. But this usage [exhibited in the table of the alphabet] does not occur in the Old Testament text; it is found first on coins of the Maccabees (middle of the 2nd cent. B. C.). It is now employed in the editions of the Bible for counting the chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—י, 100—400 by ק—ת. The hundreds from 500—900, are sometimes denoted by the five final letters, thus, 7 500, 8 600, 1 700, 7 800, 1 900, and sometimes by ת = 400, with the addition of the remaining hundreds, as תק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יה, because with these the name of God יהוה commences; from a similar consideration also טז is written for 16 instead of יז. The thousands are denoted by the units with two dots above, as ס̣ 1000.

4. *Abbreviations* of words are not found in the text of the Old Testament. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as יִשְׁרָאֵל for יִשְׂרָאֵל, פֿ for פֿלְגִי *aliquis*, וְגוֹ for וְנוֹכַח *et completio = et cetera* [&c.], וְ for וְיִהְיֶה.

## SECT. 6.

### PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, etc.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred languages, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.\*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews imitate the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, prefer the purer Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. פ, צ, so that, to relieve

\* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject Liskovins's *Theorie der Stimme*, Leipzig, 1814; J. Müller's *Handbuch der Physiologie*, Bd. II. S. 179, etc.; also Strodtmann's *Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see H. Hupfeld, *von der Natur und den Arten der Sprachlaute*, in Jahn's *Jahrbücher f. Philologie*, 1829, II. 4; and H. E. Bindseil's *Abhandlungen zur allgem. vergleichenden Sprachlehre*, Hamb., 1838. I. *Physiologie der Stimm- und Sprachlaute*, S. 1, etc.

the difficulty, they had to resort to various expedients. This is likewise the case in the transcribing of Hebrew words with Latin characters, as Jerome sometimes gives them according to the pronunciation of the Jews of his time. On the pronunciation of the present Jews in the north of Africa, see Barges in the *Journ. Asiat.* 1848, Nov.

2. The following list embraces those consonants the pronunciation of which requires special attention, exhibiting in connexion those which bear any resemblance in sound to each other.

1. Among the *gutturals* א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה but softer. Even before a vowel it is almost lost upon the ear (אָמַר *ámar*), like the *h* in the French *habit, homme* [or Eng. *hour*]. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (אָמַר *mátsá*, § 23, 1).

ה before a vowel is exactly our *h* (*spiritus asper*); it is also a guttural after a vowel at the end of a syllable (אֶהָא *něh-pákh*); but at the end of a word it often stands in the place of a vowel, so that its consonant breathing is not heard (אֶהָא *gālā*), on which see § 7, 2, and § 14.

י is related to א; and is a sound peculiar to the organs of the Shemitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as אֶיָא, LXX. Γόμορρα; אֶיָא, Γάζα; it is elsewhere, like א, a gentle breathing, as in אֶיָא, 'Ηλί; אֶיָא, 'Αμαλέκ. In the pronunciation of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. It is properly as incorrect entirely to pass over י, as some do, in reading and transcribing words with our own letters, e. g. אֶיָא Eli, אֶיָא Amalek, as it is to read it simply like *g*. The best representation we could give of it in our letters would be *gh* or *rg*, though its sound is sometimes softer, as אֶיָא, something like *arba<sup>h</sup>*, אֶיָא *rgamora*. The Jewish pronunciation of it by the nasal *gn* or *ng* is decidedly false.

כ is the firmest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss [and Welsh], resembling the Spanish *x* and *j*. While the Hebrew was a living language, this letter had two grades of sound, being uttered feebly in some words and more strongly in others.\*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in several of its relations, it belongs also to the class of gutturals (§ 22, 5).

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

ש and שׁ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words softer, approaching to a simple *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and ש *s*.

שׁ resembled ש in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to ש. Hence אָשׁר *to close up*, and אָשׁר *to reward*, have different meanings, being independent roots, as also אָשׁר *to be foolish*, and אָשׁר *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ש for both, and the Arabians only

\* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ש and שׁ (as well as the different pronunciations of ר, ט, צ), are indicated by diacritic points. Two letters are thus made from each; from ש the softer שׁ *Ayin*, and the harder שׁ *Ghain*; from ר the softer ר *Iha*, and the harder ר *Kha*.



their *ס*. They also began to be interchanged even in the later Hebrew; *קָרַר* = *שָׂרַר* to hire, Esr. iv. 5; *שְׂכָלוֹת* for *סְכָלוֹת* folly, Eccles. i. 17.

*ז* was like *ds* (hence in the Septuagint ζ), as *צ* was *ts*. It is well represented by the French and English *z*.

3. *ק* and *ט* differ essentially from *כ* and *ת*. The former (as also *צ*) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

3. The six consonants,

ת, פ, ב, ג, ד, ב (בְּגִדֵּי־בָּת)

have a twofold pronunciation:\* 1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It is found at the beginning of words and syllables, when no vowel immediately precedes it, and is indicated by a point in the letter (*Daghesh lene*, § 13), as *בּ b, גּ g, דּ d, כּ k, פּ p, תּ t*. The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially *ג*) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly *β, γ, δ*, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as *κ, χ, π, φ, τ, θ*.

For the particulars as to when the one or the other pronunciation is applicable, see § 21. The modern Jews sound the aspirated *ב* as *v*, and the *ת* nearly as *s*, e. g. *רֵשִׁית* *reshis*, *רַב* *rav*.

4. After what has been said, the usual division of the consonants, according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

- |                                     |              |
|-------------------------------------|--------------|
| a) Gutturals, ח, ה, ע, א            | (אֶהָחֵע)    |
| b) Palatals, ק, ב, ג, י             | (גִּיכֵק)    |
| c) Linguals, ט, ת, ד, with נ, ל     | (דִּטְלָנֵת) |
| d) Dentals or sibilants, צ, ש, ס, ז | (זִסְצֵש)    |
| e) Labials, פ, מ, ב, ו              | (בּוּמֵפ)    |

The letter *ר* partakes of the character of both the first and third classes.

The liquids also *ר, ג, מ, ל*, which have many peculiarities in common, are to be regarded as a separate class.

\* Sound *ת* as *t*, *ת* as *th* in *thick*; *ד* as *d*, *ד* *dh* as *th* in *that*; *פ* as *p*, *פ* as *ph* or *f*; *ב* as *b*, *ב* *bh* as *v*; *ג* and *ג* both as *g* in *go*; *כ* and *כ* both as *k*. If one wishes to give the aspirated sound of *ג* and *כ*, let him pronounce *g* and *k*, rolling the palate with the same breath, the former as the German *g* in *sagen*, and the latter as *ch* in *ich*.—Tr.

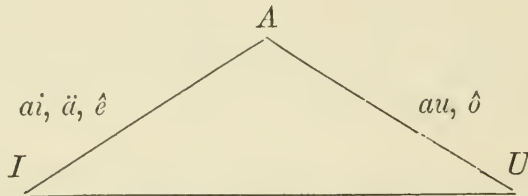
In the Hebrew, as well as in all the Shemitic dialects, the firmer and stronger pronunciation, which characterised the earlier periods of the language, gradually gave way to softer and feebler sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e. g. פֶּשֶׁץ, פֶּשֶׁץ (see § 2, Rem. 3) Syr. פֶּשֶׁץ; 2) in the pronunciation of the same letter; thus in Syriac *p* has always a feeble sound, while the Galileans uttered it, as well as *π*, like *κ*; in Æthiopic *ψ* has the sound of *s*, *π* that of *h*.

## SECT. 7.

### ON THE VOWELS IN GENERAL, VOWEL LETTERS, AND VOWEL SIGNS.

1. That the scale of five vowels, *a, e, i, o, u*, proceeds from the three primary vowel sounds, *A, I, U*, is even more distinctly seen in the Hebrew and the rest of the Shemitic tongues than in other languages. *E* and *O* are derived from a blending together of the purer vowels, viz., *I* and *U* with a preceding short *A*, and are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme\* :—



The more ancient Arabic has not the vowels *é* and *ô*, and always uses for them the diphthongs *ai* and *au*; e. g. *إي*, Arabic *bain*, *بئ*, Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds is also sufficiently familiar from Greek and Latin, (e. g. *Καῖσαρ*, *Cæsar*; *θαῖμα*, Ion. *θῶμα*), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *auso*, *auris*, Old High-Ger. *óra*, *ear*; Goth. *snaiws*, Old High-Ger. *snêo*, *Schnee* [snow]), and even from the modern German vulgar dialect (*Oge* for *Auge*, Goth. *augó* [eye]; *Steen* for *Stein*, Goth. *Stains* [stone; comp. in Eng. *ai* in *said*, and *au* in *naught*]).

In the present Arabic of the Beduins, the use of the vowels does not extend itself in the pronunciation so much beyond the three primary sounds, *a, i, u*, as in the Arabic spoken in Syria and Egypt (see Wallin alluded to *ante*, p. 5, note), and the same is reported of the African Jews by Barges in the *Journ. Asiat.*, 1840, Nov.

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant powers,

\* For the sound of these vowels, see note on § 8.—Tr.

according to their nature, approximate so very much to the vowel sounds to be expressed. Thus ו (like the Lat. *V*) represented *U* and also *O*; י (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,\* except at the end of a word, where long *a* was represented by א, and sometimes by א.† These two letters stood also for long *e* and *o* final.

[The four letters mentioned (forming the mnemonic םװׂ׃ *eh'vi*) are commonly called *quiescent* or *feeble letters*.]

Even those two *vowel letters* (ו and י) were used but sparingly, being employed only when the sounds which they represent were long, and not always then (§ 8, 4).‡ Everything else relating to the tone and quantity of the vowel sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus, for example, קטל might be read *qātal*, *qātēl*, *qātōl*, *qētōl*, *qótēl*, *qittēl*, *qattēl*, *quttal*; דבר, *dābhār* (a word), *dābhēr* (pestilence), *dibber* (he has spoken), *dabbēr* (to speak), *dóbbēr* (speaking), *dubbar* (it has been spoken); מות might be *māvēth* (death), or *mūth*, *móth* (to die); בין might be read *bīn*, *bén*, *bāyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was therefore a harder task than it is with our more adequate modes of writing, and much had to be supplied by the reader's knowledge of the living mother tongue.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel signs* or *points* were invented, which minutely determined what had previously been left uncertain. Of the date of this invention we have no historical account; but a comparison of

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\* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connexion between the aspirates ה, א, and the *A* sound, ו and the *U* sound, י and the *I* sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also ה and א. *U* is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [our *u*]. And *I* is formed at the fore part of the palate; so also י [our *y*]. *E* sounds at the back of the palate, between *i* and *a*; *O* in the under part of the mouth, between *u* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases, and their oldest monuments have scarcely any vowel signs. (See *Mon. Phœnicia*, pp. 57, 58; and *ante*, § 2, 2.)

historical facts warrants the conclusion, that the present vowel system was not completed till the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and perhaps also of the Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and Hupfeld in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the *Talmud* and Jerome make no mention of vowel points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume, that it exhibits not so much the pronunciation of common life as the graver style in reading the sacred books, which was sanctioned by tradition. Its authors have laboured to represent by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

The Arabs have a much more simple vowel system. They have only three vowel signs, according to the three primary vowel sounds. The Syriac punctuation is likewise based upon a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

## SECT. 8.

### THE VOWEL SIGNS.\*

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1, 2), grammarians have generally reckoned *ten*, and divided them into *five* long and *five* short. As this division is simple and convenient for the learner, it is here presented †:—

<i>Long Vowels.</i>	<i>Short Vowels.</i>
Qā mēts, ā, אָ yām.	Pā thāch, ā, בַּת bāth.
Tsērē, ē, שֶׁם shēm.	Sēghōl, ē, בֶּן bēn.
Chērēq long, ī, בֵּין bīn.	Chērēq short, ī, מִן mīn.
ī or ÷ Chōlēn, ō, קוֹל qōl, סוֹב sōbh.	Qā mēts-chātū'ph, ō, חֹק chōq.
Shūrēq, ū, מוֹת mūth.	Qībbūts, ū, שׁוּלְחָן shūlchān.

\* The vowels, as represented in this translation, are supposed to be sounded as follows:—ā or ā like a in *father*; ā like a in *fat*; ū like a in *fate*; ē or é like e in *there*; ē like e in *err*; ī like i in *pique*; ī like i in *pick*; ō or ó like o in *no*; ō like o in *not*; ū like u in *rule*; ū like u in *full*.—TR.

† It is not given in the six latest editions of the original.—TR.

A more philosophic and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1, 2), is the following:—

*First Class. For the A sound.*

- 1)  $\bar{\text{a}}$  *Qā'mēts*,  $\bar{a}$ ,  $\hat{a}$ , יָד *yādh* (hand), קָם *qām* (he arose\*).
- 2)  $\check{a}$  *Pāthāch*,  $\check{a}$ , בַּת *bāth* (daughter).
- 3)  $\bar{\text{ä}}$  *Sēghōl*,  $\bar{ä}$ , as in the first syllable of מֶלֶךְ *mälēkh* (king), where  $\bar{\text{a}}$  has sprung from  $\bar{\text{a}}$  † [מֶלֶךְ], and also in union with ' as יָדָי *yādhākhā*, גְּלִינָה *glīnā*, like the French *è* in *mère* [which is like our *e* in *there*].

*Second Class. For the I and E sound.*

- |   |   |  |
|---|---|--|
| I | { | 1) $\bar{\text{i}}$ and $\bar{\text{e}}$ long <i>Chī'rēq</i> , $\bar{\text{i}}$ , צַדִּיקִים <i>tsāddīqīm</i> (just ones).   |
|   |   | 2) $\check{\text{i}}$ and $\check{\text{e}}$ short <i>Chī'rēq</i> , $\check{\text{i}}$ , אִמּוֹ <i>immō</i> (his mother).  |
| E | { | 3) $\bar{\text{i}}$ and $\bar{\text{e}}$ <i>Tsērē</i> , with and without <i>Yodh</i> , $\bar{\text{e}}$ , בֵּית <i>bēth</i> (house), שֵׁם <i>shēm</i> (name).              |
|   |   | 4) $\bar{\text{ä}}$ <i>Sēghōl</i> , obtuse $\bar{\text{e}}$ , סֵפֶר <i>sēphēr</i> (book), שֵׁן <i>shēn</i> (tooth), accented $\bar{\text{e}}$ , חֹזֵה <i>chōzè</i> (seer). |

*Third Class. For the U and O sound.*

- |   |   |  |
|---|---|--|
| U | { | 1) $\bar{\text{u}}$ <i>Shū'rēq</i> , $\bar{\text{u}}$ , מוֹת <i>mūth</i> (to die).   |
|   |   | 2) $\bar{\text{u}}$ <i>Qībū'ts</i> , $\bar{\text{u}}$ , סֻלָּם <i>sūllām</i> (ladder), but also $\bar{\text{u}}$ , written defectively (see No. 4), instead of <i>Shureq</i> , מוֹתִי <i>mūthī</i> (my dying). |
| O | { | 3) $\bar{\text{o}}$ and $\bar{\text{u}}$ <i>Chō'lēm</i> , $\bar{\text{o}}$ , קוֹל <i>qōl</i> (voice), רֹב <i>rōbh</i> (multitude).   |
|   |   | 4) ( $\bar{\text{a}}$ ) <i>Qā'mēts-chātū'ph</i> , $\bar{\text{o}}$ , חֹק <i>chōq</i> (statute).  |
- 5) also  $\bar{\text{ä}}$ , obtuse  $\bar{\text{e}}$ , so far as it springs from *u* or *o*, as in אַתֶּם *ättēm* (ye), אֶת *ēth* (from אֹת).

The names of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, פֶּתַח signifies *opening*, צִרִי (also צִרְרִי) *bursting* (of the mouth), קִישָׁר *gnashing*, חֲלוּם *fulness*, from its full tone (also מִלֵּא פִּי *full mouth*), שִׁנְיָה *properly σφισμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קִמּוּץ; and the reason, why long *a* and short *o* (קִמּוּץ חֲטוּף *Qamets correptum*) have the same sign and name, seems to be that the inventors of the vowel signs pronounced the long *a* rather obscurely, and somewhat like *o*, as it then passed over to a perfect *o* with the present German and Polish Jews. (Comp. the Syriac *ā* with the Maronite = *ó*, the Swedish *å*, and the already early change of *ā* into *ó* even in the Hebrew, § 9, 10, 2). † The distinction between them is shown in § 9. But *Seghol* (קְנוּל *cluster of grapes*) appears to be named after its *form*; so too some call *Qibbutz* שְׁלֵשׁ נְקֻדּוֹת *three points*.

\* The equivalents for the Hebrew vowels are marked here variously, viz.,  $\bar{a}$ ,  $\hat{a}$ ,  $\bar{o}$  for the essentially long,  $\check{a}$ ,  $\check{e}$ ,  $\bar{o}$  for the merely tone-long,  $\check{a}$ ,  $\check{e}$ ,  $\bar{o}$  for the short vowels. For the rest, the distinction of  $\bar{\text{i}}$  and  $\bar{\text{e}}$ ,  $\bar{\text{u}}$  and  $\bar{\text{ä}}$  is sufficient. (See § 9.)

† The Jewish grammarians call *Seghol* also "small Pathach."

‡ It has been conjectured that the signs for these vowels were originally different (as  $\bar{\text{a}}$ ,  $\bar{\text{ä}}$ ) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former ( $\bar{\text{a}}$ ) being only the original, and the second ( $\bar{\text{ä}}$ ) the modified form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Sūghol*, *Qomets-chatuph*, *Qūbbuts*.

2. As appears from the examples given above, the vowel sign is regularly put *under* the consonant *after* which it is to be pronounced, ר̣ *rā*, ר̣ *rā*, ר̣ *rē*, ר̣ *ru*, etc. There is an exception to this rule in *Pathach*, when it stands under a guttural at the end of a word (*Pathach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant, as ר̣ר̣ *ru<sup>a</sup>ch* (wind, spirit). We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, ר̣ *rō*.\*

When *Cholem* (without *Vav*) and the diacritic point over ש (ש, ש) come together, one dot serves for both, as שׂשׂ *sō-nē* for שׂשׂ, מׂשׂ not מׂשׂ *mō-she*. ש̣ (with two points), when no vowel stands under it, is *shō*, as שׂשׂ *shō-mēr*; when no vowel goes before it, *ōs*, as שׂשׂ *yīr-pōs*.

The figure י is sometimes sounded *ov*, the י being a consonant with *Cholem* before it, as לְיָ *lō-vē* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as וְיָ *ā-vōn* (sin) for וְיָ. In very exact impressions a distinction is made thus: י *ov*, י *vo*, and י *ō*.

3. The vowels of the first class [for the *A* sound] are, with the exception of י̣ in the middle, and of ה̣, א̣ at the end of a word, indicated *only* by vowel signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the long vowels are mostly expressed by vowel letters, the sound of which is determined by the signs standing before or within them. Thus,—

י̣ may be determined by *Chireq* (י̣), *Tsere* (י̣), *Seghol* (י̣).

י̣ by *Shureq* (י̣) and *Cholem* (י̣).†

In Arabic the *long a* is regularly indicated by the vowel letter *Aleph* (א̣) written in the text, so that in it three vowel letters answer to the three vowel classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 4, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed without a

\* Only very recently we have been made acquainted with a vowel system in many respects different from the common one. It is found at Odessa, in some MSS. coming from Persian Jews. All the vowels besides י̣ are placed above the consonants, and deviate almost throughout in figure, and partly also in respect to the sound. Thus, for instance, *Pathach* and *Seghol*, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a sharpened syllable, by *Daghesh forte* (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. Comp. Pinner's *Prospectus of the Ancient Heb. and Rabbin. MSS.*, belonging to the Odessa Society for History and Antiquities, Od. 1845, 4to.; and a sketch of this Persian Jewish vowel system, by Rödiger, in the *Halle Allgem. Lit. Zeit.* 1848, Aug., No. 169.

† The vowel sign, which serves to determine the sound of the vowel letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "The vowel letter rests (*quiesces*) in the vowel sign." Hence the letters י̣ and י̣ (with א̣ and ה̣, see § 23) are called *literæ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable; we should rather say, "The vowel letter is sounded as this or that vowel, or stands in place of the vowel." The vowel letters are also called by grammarians, *matres lectionis* [since they partly serve as guides in reading the unpointed text].

vowel letter, it is called *scriptio defectiva*, when with a vowel letter, *scriptio plena*. Thus קול and קום are written fully, קלת and קם defectively.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus, the full form is necessary at the end of a word, e. g. קטלו, קטלתו, ירו, מלכי; but the defective is most usual when the vowel is preceded by the analogous vowel letter as consonant, e. g. גויים for גויים.

But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הקימותי Ezek. xvi. 60, הקמתו Jer. xxiii. 4, where other editions have הקמותו (comp. § 25, 1). It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צדקים, קול, קלות; זבול, זבלי;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.\*

5. In the kindred dialects, when a vowel letter has before it a vowel sign that is not kindred or homogeneous, a diphthong is formed, e. g. וֹ au, וֵ eu, אֵ ai. But in Hebrew, according to the pronunciation handed down by the Jews, ו and א retain here their consonant sound, so that we get *av*, *ev*, *ay*, † e. g. וַ vāv (nail), גַּ gāv (back), חַ chāv (living), גּ gōy (nation). In sound וֹ is the same with וֹ, namely, *av*, as דְּבָרָיו d'bhārāv (his words).

The LXX. give generally, in these cases, an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which αῦ, εῦ sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1). The Italian Jews sound these syllables more like diphthongs, e. g. *chài*, *gèu*, and so also *bàit* (בַּיִת).

## SECT. 9.

### CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they are yet insufficient for completely representing the various modifications of the vowel sounds in respect to length and shortness, sharpness and extension. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary

\* The same historical relation may be shown in the Phœnician, and in the Arabic where *ay* is used as a vowel letter,—in the latter especially, by means of the older Koran MSS. and the writing on coins.

† The *y* in this case should be sounded as much as possible like *y* in *yet*, not as in *nay*.—TR.

on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

I. *First Class. A sound.*

1. *Qamets*, though everywhere long *a*, is yet in its nature of two kinds:

1) The essentially long and unchangeable *â* (§ 25), for which the Arabic has  $\text{ا}$ , as  $\text{קָטַב}$  *k'thâbh* (writing),  $\text{גָּנַב}$  *gannâbh* (thief),  $\text{קָם}$  *qâm* (he arose), written at times  $\text{קָאָם}$ . 2) The prolonged *ā* of prosody (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short *a*,\* and is found in an open syllable (i. e. one ending with a vowel, see § 26, 3), e. g.  $\text{לֶךְ}$ ,  $\text{קָטַל}$ ,  $\text{גָּדוֹל}$ ,  $\text{יָקוּם}$ , and also in a closed syllable (i. e. one ending with a consonant,) as  $\text{יָר}$ ,  $\text{עוֹלָם}$ . In the closed syllable, however, it can stand only when this has the tone, †  $\text{דְּבַר}$ ,  $\text{עוֹלָם}$ , but in the open, it is especially frequent *before the tone-syllable*, as  $\text{דְּבַר}$ ,  $\text{זֶקֶן}$ ,  $\text{גָּדוֹל}$ ,  $\text{לָכֶם}$ . When the tone is either moved forward or lessened, this vowel becomes, in the former case, short *a* (Pathach), and in the latter, vocal *Sh'va* (§ 27, 3),  $\text{דְּבַר}$ ,  $\text{דְּבַר}$  (*d'bhâr*);  $\text{הָכֶם}$ ,  $\text{הָכֶם}$  (*ch'khâm*);  $\text{קָטַל}$ ,  $\text{קָטַל}$ .

Under the final letter of a word, *Qamets* may stand alone ( $\text{קָטַלְתָּ}$ ,  $\text{לֶךְ}$ ), but in this position it is also indicated by  $\text{ה}$  ( $\text{קָטַלְתָּה}$ ,  $\text{אָתָּה}$ ,  $\text{אֲשֶׁה}$ ).

2. *Pathach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone ( $\text{קָטַלְתָּם}$ ,  $\text{קָטַלְתָּם}$ ). Most of the cases where it now stands in an open syllable ( $\text{נָעַר}$ ,  $\text{בֵּית}$ ), had the syllable originally closed ( $\text{נַעַר}$ ,  $\text{בֵּית}$ , see § 28, 4). Otherwise such an *a* in an open syllable is changed into *ā* ( $\text{אָ}$ ), comp. above, Nos. 1, 2.

On the rare union of Pathach with  $\text{א}$  ( $\text{אָ}$ ), see § 23, 2: on *a* as a helping sound (*Pathach furtive*), see § 22, 2, *b.* and § 28, 4.

3. *Seghol* (*ä, ë*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like German *Gast, Gäste* [comp. Celtic *bardh*, pl. *beirdh*]), e. g.  $\text{אָרִין}$  from  $\text{אָרִין}$ . Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of  $\text{קָרֵן}$  *qâren*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*, § 29, 4).

II. *Second Class. I and E. sound.*

4. The long *ē* is most commonly expressed by the letter ' (a *fully* written *Chireq* '—); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g.  $\text{צָדִיק}$  pl.  $\text{צָדִיקִים}$ ;  $\text{יָרֵא}$  pl.  $\text{יָרֵאוּ}$ .

\* In the Arabic, this short *a* is still continued.

† When the tone is marked in this book, the sign  $\text{◌}$  is put over the first letter of the syllable, see § 15, 1, 3.—TR.



Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26), or from the position of *Methegh* (§ 16, 2) at its side, as in יִרְאוּ.

5. The *short Chireq* (always written without ' ) is especially frequent in sharpened syllables (קָטָל, אָמִי)\*, and in closed unaccented syllables (לְקָטָל). It originates, not unusually, in *a* by shortening, as in בְּתִי (my daughter) from בַּת, דְּבָרִי from דְּבַר, יְקָטָל out of יִקְטָל. Sometimes also it is a mere helping vowel, as in בֵּית for בִּית (§ 28, 4).

The Jewish and the older grammarians denominate every *fully* written *Chireq*, *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *ê*, *Tsere*, with Yodh (ױֿ), is a contracted sound of the diphthong *ai* ױֿ ( § 7, 1), which, in the Arabic and Syriac, is employed instead of the former, as הַיְכָל (palace), in Arab. and Syr. *haikal*. It is therefore a very long and an unchangeable vowel, longer even than ױֿ, since it approaches the quantity of a diphthong. This ױֿ is but seldom written defectively (ױֿֿ for ױֿֿֿ Is. iii. 8), and then it retains the same value.

At the end of a word ױֿ and ױֿֿ *must* be written fully: most rare is the form קָטָלֶת ( § 44, Rem. 4).

7. The *Tsere* without Yodh is the long *ē* of a secondary order, and stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable; the former *in* the tone-syllable or *before* it (סֵפֶר *book*, שֵׁנָה *sleep*), the latter only *in* the tone-syllable (בֶּן *son*, אִלֵּם *dumb*).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound obtained by shortening the (ֵֿ), as תֵּן from תֵּן (give). It arises also out of the shortest *e* (vocal Sh'va, § 10, 1), when this is made prominent by the tone (in pause, § 29, 4, *b*), as וַיְהִי for וַיְהִי, לְהִי for לְהִי; and it appears besides as a helping sound, סֵפֶר for סֵפֶר, יְגַל for יְגַל ( § 28, 4). The *Seghol* with Yodh (ױֿֿ) is a long but yet obtuse *ä* (*è* of the French) formed out of *ai*, גְּלִינָה *gl'èna*, and hence belongs rather to the first class (§ 8, 1, *c*).

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

\* For this sharp *i* the LXX. mostly use ε, Ἐμμανουήλ.

III. *Third Class. U and O sound.*

9. In the *third class* we find quite the same relation as in the second. In the *u* sound we have: 1) the *long ū*, whether *a*) fully written ו *Shureq* (answering to the ו־ of the second class), e. g. וְבַיִל (dwelling), or *b*) defectively written without Vav ו־ (analogous to the long ו־ of the second class), *Qibbuts*; viz., that which stands *for* *Shureq*, and might more properly be called *defective Shureq* (וְבַיִל, וְבַיִל), being in fact a long vowel like *Shureq*, and only an orthographic shortening for the same.

2) The *short ŭ*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שְׁלֵחַן (table), קִבְּהָ (bedchamber).

For the latter the LXX. put *o*, e. g. עֶרְלָם, Ὀδολλάμ; but it by no means follows that this is the true pronunciation, though they also express *Chireq* by *ε*. Equally incorrect was the former custom of giving to both sorts of *Qibbuts* the sound *ü*.

Sometimes also the short *u* in a sharpened syllable is expressed by ו, e. g. יִלְךְ = יִלְךְ (see § 27, Rem. 1).

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ô*, obtained from the diphthong *au* (§ 7, 1), and mostly written in full ו (Cholem plenum), as שׁוֹט (whip), Arabic *saut*, עוֹלָה (evil) from עוֹלָה; sometimes it is written defectively, as שֶׁרֶךְ (thy bullock), from שׁוֹר;

2) The long *ô*, which has sprung from an original *â* [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטַל Arab. and Chald. qâtel אֵלוֹהִים Arab. and Chald. ʿlâh, plur. עוֹלָם Arab. and Chald. ʿalam.

3) The tone-long *ō*, which is lengthened from an original short *o* or *u* by the tone, and which becomes short again on its removal, as כָּל (all), כֹּל (kōl), כֻּלָּם (küllām), וְקָטַל, וְקָטַלְךָ, וְקָטַלוּ (in this last instance it is shortened to vocal Sh<sup>va</sup>, yiqṭlu). In this case the Cholem is *fully* written only by way of exception.

4) The *Qamets-chatuph* (־), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כֹּל kōl, וַיָּקָם vāy-yā-qōm. On the distinction between this and *Qamets*, see *post*, in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in אֶתָּם, קִטְלָתָם. (See § 27, Rem. 4, b.)

On the *half vowels*, see the next section.

12. In the following table we give a scale of the vowel sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost

shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use:—

First Class. <i>A.</i>	Second Class. <i>I and E.</i>	Third Class. <i>U and O.</i>
◌̄ longest á (Arabic $\aleph$ ◌̄).	◌̄◌̄ é diphthongal (from <i>ai</i> ).	◌̄◌̄ ó diphthongal (from <i>au</i> ).
◌̄ tone-lengthened ā (from short <i>a</i> or ◌̄) in and by the tone-syllable.	◌̄◌̄ ê (from <i>ai</i> ).	◌̄◌̄ ò or ◌̄◌̄ ó changed from <i>á</i> .
◌̄ short ä.	◌̄◌̄ or ◌̄◌̄ long ĩ.	◌̄◌̄ or ◌̄◌̄ long ū.
◌̄ obtuse ä.	◌̄◌̄ tone-lengthened ē (from ◌̄◌̄)	◌̄◌̄ tone-lengthened õ (from ◌̄◌̄
Greatest shortening to ◌̄◌̄ <sup>a</sup> or ◌̄◌̄ <sup>e</sup> in an open, and to ◌̄◌̄ ĩ in a closed syllable.	◌̄◌̄ or ◌̄◌̄ obtuse <i>e</i> in and immediately before the tone-syllable.	◌̄◌̄ or ◌̄◌̄) in the tone-syllable.
	◌̄◌̄ short ĩ.	◌̄◌̄ short ů, specially in a sharpened syllable.
	◌̄◌̄ obtuse <i>e</i> .	◌̄◌̄ short õ.
	Greatest shortening to ◌̄◌̄ <sup>a</sup> or ◌̄◌̄ <sup>e</sup> in an open syllable, besides the ◌̄◌̄ ĩ or ◌̄◌̄ in the closed.	◌̄◌̄ obtuse <i>e</i> .
		Greatest shortening to ◌̄◌̄ <sup>o</sup> or ◌̄◌̄ <sup>e</sup> in an open syllable, besides the short ◌̄◌̄ or ◌̄◌̄ õ in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.\*

As an instance of incongruity in the vowel system, we may notice the fact, that the long ā (*Qamets*) and the short ǒ (*Qamets-chatuph*) are both represented by the sign (◌̄), e. g.  $\aleph$ ◌̄ *qām*,  $\aleph$ ◌̄ *kōl*.† The beginner who has as yet no knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, attend to the following two rules:—

1. *The sign (◌̄) is ǒ in a closed syllable which has not the tone [or accent];* for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

- a) When a simple *Sheva* follows, dividing syllables, as in  $\aleph$ ◌̄◌̄ *chōkh-má* (wisdom),  $\aleph$ ◌̄◌̄ *zōkh-ra*; with a *Methegh*, on the contrary, the (◌̄) is ā, and closes the syllable, and then the following *Sheva* is a half vowel (*vocal Sheva*) as  $\aleph$ ◌̄◌̄ *zā-kh<sup>e</sup>ra*, according to § 16, 2.
- b) When *Daghesh forte* follows, as  $\aleph$ ◌̄◌̄ *bōttim* (houses),  $\aleph$ ◌̄◌̄ *chōn-né-mi* (pity me); also  $\aleph$ ◌̄◌̄ *bōttékhém* (notwithstanding the *Methegh*, which stands by the vowel in the *ante-penultima*).
- c) When *Maqqeph* follows (§ 16, 1), as  $\aleph$ ◌̄◌̄◌̄ *kōl-haadhám* (all men).
- d) When the unaccented closed syllable is final, as  $\aleph$ ◌̄◌̄ *vayyáqōm* (and he stood up).—There are some cases where á in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g.  $\aleph$ ◌̄◌̄◌̄ *Esth. iv. 8*;  $\aleph$ ◌̄◌̄◌̄ *Gen. iv. 25*. *Methegh* usually stands in these cases, but not always.

In cases like  $\aleph$ ◌̄◌̄◌̄ *lúmma*, where the (◌̄) of the closed syllable has the tone, it is ā, according to § 26, 6.

\* This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on *Methegh* in § 16, 2. [In the original it is all printed in small type, but its importance justifies the change we have made].

† For the cause of this, see p. 21.

2. The sign (◌) as short *ō* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs: *a*) when *Chateph-Qamets* follows, as **פָּעַלְוּ**\* *pō-lō* (his deed); *b*) when another *Qamets-chatuph* follows, as **פָּעַלְךָ** *pō-ōl'kha* † (thy deed); *c*) in two anomalous words, where it stands merely for (◌), which are found so even in manuscripts, viz., **קְדָשִׁים** *qō-dhashim* (sanctuaries) and **שְׂרָשִׁים** *shō-rashim* (roots), see § 93, 6, Rem. 3.

In these cases (◌) is followed by *Methegh*, although it is *ō*, since *Methegh* always stands in an open second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as **בַּנִּי** in *the ship* (read: *ba'ni*) 1 Kings ix. 27, with the article included; on the contrary **אֶפְרַיִם** *bōch'ri aph* (in anger's glow) Ex. xi. 8, without the article.

## SECT. 10.

### THE HALF VOWELS AND THE SYLLABLE-DIVIDER (SH<sup>VA</sup>).

1. Besides the full vowels, chiefly treated in § 9, the Hebrew has also a series of very slight vowel sounds, which may be called *half vowels*.‡ They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel sounds in an earlier period of the language.

To them belongs, first, the sign ◌, which indicates the shortest, slightest, and most indistinct half vowel, something like an obscure half *ē*. It is called *Sh<sup>va</sup>*,§ and also *simple Sh<sup>va</sup>*, to distinguish it from the *composite* (see *post*, No. 2), and *vocal Sh<sup>va</sup>* (*Sh<sup>va</sup> mobile*), to distinguish it from the *silent* (*Sh<sup>va</sup> quiescens*), which is merely a divider of syllables (see *post*, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh<sup>va</sup>*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as **קָטַל** *q<sup>t</sup>tāl*, **מַמְלֵא** *m<sup>m</sup>mallē*, or *b*) in the middle of the word, as **קוֹטְלָה** *qō-tlā*, **יִקְטְלוּ** *yiq-t'lū*, **קִיטְלוּ** *qit-t'lū*. So also in cases like **הִלְלוּ** *ha-l'lū* (which stands for **הַלְלוּ** *hal-l'lū*), further **הַמְשַׁל** *ha-m<sup>m</sup>shōl* Judges ix. 2 (where the interrogative ה makes a syllable by itself), **מַלְכֵי** *ma-l<sup>l</sup>khē*. In the last examples the *Sh<sup>va</sup>* sound is specially slight, in consequence of the very short syllable preceding.

\* That **פָּ** ought here to be considered and divided as an open syllable **פָּ|עַלְוּ** appears from § 26, Remark.

† This case is connected with the foregoing, so far as the second *Qamets-chatuph* is sprung from *Chateph-Qamets*.

‡ In the table § 9, 12, the half vowels have already been exhibited for the sake of a more complete view. We express them by letters of a small type.

§ The name **שְׂוָה** is written also **שְׂוָה**, and its derivation and proper meaning are obscure.

The sound *š* may be regarded as representing *vocal Sh<sup>va</sup>*, although it is certain that it often accorded in sound with other vowels. The LXX. express it by  $\epsilon$ , even  $\eta$ ,  $\text{קְרוֹבִים}$  *Xerovbím*,  $\text{הַלְלֵנוּ}$  *állhglouía*, oftener by  $\alpha$ ,  $\text{שָׁמוֹנִיָּל}$  *Σαμονήλ*, but very often they give it a sound to accord with the following vowel, as  $\text{סֹדוֹם}$  *Σόδομ*,  $\text{שֹׁלֹמֹן}$  *Σολομῶν* (besides also *Σαλομῶν*),  $\text{נַתַּנְתָּ}$  *Ναθανήλ*.\* A similar account of the pronunciation of *Sh<sup>va</sup>* is given also by the Jewish grammarians of the middle ages.†

How the *Sh<sup>va</sup>* sound springs from the slight or hasty utterance of a stronger vowel, we may see in  $\text{בָּרַכָה}$  (for which also  $\text{בִּרְכָה}$  occurs, see No. 2, Rem.) from *barakha*, as this word also sounds in Arabic. This language has still regularly for *vocal Sh<sup>va</sup>* an ordinary short vowel.

The vocal *Sh<sup>va</sup>* is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact that it can become an accented  $\text{־}$ , as  $\text{לִּהִי}$  from  $\text{לְהִי}$  (§ 26, 4).

2. With the simple *vocal Sh<sup>va</sup>* is connected the so-called *composite Sh<sup>va</sup>* or *Chateph* (*rapid*), i. e. a *Sh<sup>va</sup>* attended by a short vowel to indicate that we should sound it as a half *ǎ*, *ě*, or *ǝ*. We have, answering to the three principal vowel sounds (§ 7, 1), the following *three*:

(-) *Chateph-Pathach*, as in  $\text{חַמּוֹר}$  *ch<sup>m</sup>môr* (ass).

(=) *Chateph-Seghol*, as in  $\text{אָמַר}$  *emôr* (to say).

(-) *Chateph-Qamets*, as in  $\text{חָלִי}$  *ch<sup>l</sup>lî* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half vowel to be more distinctly sounded.

Rem. Only (-) and (=) occur under letters which are not gutturals.

The *Chateph-Pathach* is thus found instead of *simple vocal Sh<sup>va</sup>*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more distinct utterance of the vocal *Sh<sup>va</sup>*,‡ sometimes also where the sign of doubling has fallen away.  $\text{עֲנִי}$  for  $\text{עֲנִי}$  Gen. ix. 14.  $\text{וְנִתְאַזְּהוּ}$  Judges xvi. 16; *b*) after a long vowel, e. g.  $\text{גֹּבַהּ}$  (gold of), but  $\text{וְגֹבַהּ}$  Gen. ii. 12;  $\text{שָׁמַע}$  (hear), but  $\text{וְשָׁמַע}$  Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less connected with the gutturals than the first two, and stands frequently for *simple vocal Sh<sup>va</sup>* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g.  $\text{רְאִי}$  for  $\text{רְאִי}$  *vision* (§ 93, VI. Rem. 6),  $\text{רְרִיבִי}$  for the usual  $\text{רְרִיבִי}$  *Eze. xxxv. 6*, from  $\text{רְרִיבִי}$ ;  $\text{קָרְקְרוּ}$  *his pate*, from  $\text{קָרְקַר}$ . It is used, also, like (-) when *Daghesh forte* has fallen away,  $\text{לְקַחְהָ}$  for  $\text{לְקַחְהָ}$  Gen. ii. 23. In  $\text{לְמַעַרְבָּהּ}$  1 Kings xiii. 7, and  $\text{וַיִּצְעֲקֵי}$  Jer. xxii. 20, the choice of this *composite Sh<sup>va</sup>* is dependent on the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh<sup>va</sup>* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh<sup>va</sup>* (*Sh<sup>va</sup>*

\* This is not unusual in the Phœnician language, e. g.  $\text{מַלְכָּה}$  *Malacca*,  $\text{גִּבּוּלִים}$  *gubulim* (see Gesen. *Mon. Phœnicia*, p. 436, Mover's article, *Phönizien*, in the *Encyclop.*, etc., p. 436). Comp. the Latin augment, in *momordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος*, and the old form *memordi*.

† See especially *Juda Chayúg*, p. 4 and p. 200 of the edition by Dukes, also in *Ibn. Ezra's Tsachoth*, p. 3, Gesenius's *Lehrgebäude der heb. Sprache*, S. 68.

‡ As in  $\text{עֲבֵלִי}$  (branches), *Zech. iv. 12*.

*quiescens*), answering to the Arabic *Sukûn*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* כ, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרַךְ (nard), אַתָּה (thou, *fem.*), קָטַלְתָּ (thou hast killed), וַיִּשָּׁק, וַיִּשָּׁב, וַיִּשָּׂא, etc.

Yet in the last examples *Sheva* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אֵס *att'* from אַתִּי *atti*, קָטַלְתָּ from קָטַלְתִּי, יִשְׁבֵּי from יִשְׁבֶּה,\* etc. The Arabic actually has a short vowel in the analogous forms. In נָרַךְ, borrowed from the Indian, this is less clear. קִיפּוֹת (truth) Prov. xxii. 21, seems to require the pronunciation *qōshht*. For אֶל-תּוֹסֵף (ne *addas*) Prov. xxx. 6, others read אֶל-תּוֹסֵף.

## SECT. 11.

### SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connexion with the vowel points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of וּ and וֹ (p. 16), a point is used *in* a letter, in order to show that it has a stronger sound, or is even doubled; and, on the contrary, a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold*: *a*) as *Daghesh forte* or sign of *doubling*; *b*) as *Daghesh lene* or sign of the hard (not aspirated) sound; *c*) as *Mappiq*, a sign that the vowel letter (§ 7, 2), especially the ה at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, has a contrary effect, and is scarcely ever used in the printed Hebrew copies.

## SECT. 12.

### OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. *Daghesh* is a point written in the bosom † of a consonant, and is employed for two purposes; *a*) to indicate the *doubling* of the letter (*Daghesh forte*), e. g. קָטַל *qit-tēl*; *b*) the *hardening* of the aspirates, i. e. the removal of the aspiration (*Daghesh lene*.)

The root דָּגַשׁ, from which דָּגַשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word *Daghesh* is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their gram-

\* So thought Juda Chayúg among the Jewish grammarians.

† *Daghesh* in ו is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under or before the ו. The *Vav* with *Daghesh* (וּ) ought to have the point not so high up as the *Vav* with *Shureq* (וֹ). But this difference is often neglected in typography.

matical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language רגש means, 1) *acuere literam*, to sharpen the letter by doubling it; 2) to *harden* the letter by taking away its aspiration. Accordingly רגש means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, רפ"ק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stilus* (*punctum*). (In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them). The opposite of Daghesh is רפה *soft* (§ 14, 2). That רגש, in grammatical language, is applied to a *hard pronunciation* of various kinds appears from § 22, 4, Rem. 1.

2. Its use as Daghesh *forte*, i. e. for *doubling* a letter, is of chief importance (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *n̄* and *n̄*). It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

## SECT. 13.

## DAGHESH LENE.

1. Daghesh *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בגדכפת (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literæ tenues*), e. g. מלך *málēkh*, but מלכו *malkō*; תפר *tāphar*, but יתפר *yith-pōr*; שטה *shāthā*, but ישטה *yish-tè*.

2. Daghesh *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesh is *forte* in אפי *appī*, רבים *rabbīm*, but *lene* in יגדל *yighdal*.

3. Daghesh *forte* in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both *forte* and *lene*, as אפי *appī*; רכות *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as אפא *káppa* (not *káppa*), yet אפיר *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the Western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus אפק in Syriac is read *apeq*, for *appaq*.

## SECT. 14.

## MAPPIQ AND RAPHE.

1. *Mappiq*, like *Daghesh*, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters ו, י, and א, ה (*literæ quiescibiles*), and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה, for in the body of a word this letter always has a consonant force, e. g. גַּבְהֵה *ga-bhah* (the *h* having its full consonant sound), אֶרְצָה *ar-tzah* (*her land*), in distinction from אֶרְצָהּ *ár-tsā* (*to the earth*), which ends with a vowel.

Without doubt such a ה was uttered with stronger aspiration, like the Arabic *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it *in* and *under* א, ו, י, to mark them as consonants, is confined to manuscripts, e. g. גֹּי (goy), קִי (*qāv*).

The name מַפִּיק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for *Daghesh*, because the design was analogous, viz., to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רַפֵּה i. e. *soft*) written *over* the letter, is the opposite of both *Daghesh* and *Mappiq*, especially of *Daghesh lene*. In exact manuscripts an aspirate has generally either *Daghesh lene* or *Raphe*, e. g. מַלְכֵךְ *mälekh*, שֶׁתֵּה, תֵּפֵר; but in printed editions of the Bible it is used only when the absence of *Daghesh* or *Mappiq* is to be expressly noted, e. g. וְהִתְאַלְּצֵהוּ for וְהִתְאַלְּצֵהוּ, Judges xvi. 16, and v. 28, (where *Daghesh lene* is absent), *Mappiq* in Job xxxi. 22.

## SECT. 15.

## THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is two-fold, according to which they are chiefly to be noticed in the grammar, viz., *a*) to show the logical relation of each word to the whole sentence; *b*) to mark the tone-syllable to each word. In respect to the former, they serve as signs of *interpunction*; in respect to the latter, as signs of the *tone* or *accent*.

By the Jews, moreover, they are regarded as signs of cantillation, intimating the elevation and depression of the tone, and are used as such in the recitation of the Scriptures in the synagogues. The use made of them in this way is also connected with the general rhythmical design.



2. As a sign for marking the *tone* of a single word, the accent, whatever its rhythmical value may be besides, stands regularly (comp. Rem. 2) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the penultima. In the first case, the word is called by the grammarians *mīl-rā* (מִלְרַע Chald., *from below*), e. g. קָטַל *qatāl*; in the second, *mīl-ēl* (מִלְעֵיל Chald., *from above*), e. g. מְלֵכָה *mā'lekh*. On the third syllable from the end (antepenultima) the chief tone never stands; but we often find there a secondary one or by-tone, which is indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, since they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connexion*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the poetical books\* (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*:

A. *Distinctives* (*Domini*).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (־) *Sillūq* (end), only at the end of the verse, and always united with (:) *Sōph-pāsūq*, which separates each verse, e. g. :ןִרְרָהִ. 2. (־) *Athnāch* (*respiratio*), generally in the middle of the verse, dividing it in two halves; but in the three books, Job, Psalms, and Proverbs, it is lighter than *Mērkā-Māhpākh* (No. 3), and then divides the second half of the verse. 3. (־) *Mērkā* with *Māhpākh*,\* in Job, Psalms, and Proverbs, mostly principal dividers in the middle of a verse.

II. Great *Distinctives* (*Reges*): 4. (־) *Sēghōl'tā* ††: 5. (־) *Zāqēph-qātōn*: 6. (־) *Zāqēph-gādhōl*: 7. (־) *Tīphchā*.

III. Smaller (*Duces*): 8. (־) *Rēbhīa*: 9. (־) *Zārqā* ††: 10. (־) *Pāshta* ††: 11. (־) *Yēthābh* †: 12. (־) *Tēbhīr*: 13. (־) *Shālshēlēth*\*: 14. (־) *Tīphchā initiale* †.

IV. Smallest (*Comites*): 15. (־) *Pāzēr*: 16. (־) *Qārnē-phārā*: 17. (־) Great *Tēlishā* †: 18. (־) *Gā'rēsh*: 19. (־) Double *Gā'rēsh*: 20. ( ) *Pēsīq*, between the words.

B. *Conjunctives* (*Servi*).

21. (־) *Mērkā*: 22. (־) *Mūnāch*: 23. (־) Double *Mērkā*: 24. (־) *Māhpākh*:

\* These accents are marked in the following list with an asterisk. On the mark † and †† see below, Rem. 2.

25. (◌) *Qādlmā*: 26. (◌) *Dārgā*: 27. (◌) *Yā'rāch*: 28. (◌) Little *Tēlishā* ††:  
 29. (◌) *Tīphchā* final\*: 30. (◌) *Mērkā* with *Zārqā*\*: 31. (◌) *Māhpāk* with  
*Zārqā*.\*

## REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. εἰμί and εἶμι), so also in Hebrew, words which are written with the same consonants and vowel signs are often distinguished by the accent, e. g. בָּנִיּוּ *ba-nū* (*they built*), בָּנִי *bānu* (*in us*); גָּמָה *gāmā* (*she stood up*), גָּמָה *gamá* (*standing up, fem.*). (Compare in English *compact* and *cómpact*.—TR.)

2. As a rule, the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (◌), e. g. גָּמָה *ga-tál-ta*.\*

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq, † or, in the figurative language of the grammarians, as a *realm* (*dilitio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, so varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, etc. For the closest connexion of two or several words *Maqqeph* is used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of this or that conjunctive depends on very subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members. (See in the Reading Book at the end of this Grammar, and more fully in Nordheimer's *Heb. Grammar*, §§ 1151—1157.)

## SECT. 16.

## MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (בְּבִיב) *binder*) is a small horizontal stroke between two words, which

\* [In the present edition, although we have used this mark (◌) in the body of the work, we have adopted this (◌) instead, in the tables of the pronouns and conjugations, as the more convenient.]

† This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. **כָּל-אָדָם** *every man*; **אֶת-כָּל-עֵשֶׂב** *every herb*, Gen. i. 29; **אֶת-כָּל-אֲשֶׁר-לוֹ** *all which to him (was)*, Gen. xxv. 5.

Certain monosyllabic words, like **אֶל-** *to*, **אֶת-** sign of the *Acc.*, **כָּל-** *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. **הַתְּהַלְּלֶנִּי** Gen. vi. 9, **וַיְהִי-כֵן** Gen. i. 7, 9; or two polysyllables, e. g. **שִׁבְעָה-עָשָׂר** Gen. vii. 11.

2. *Methegh* (**מֶתֶגַּח** *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as **הַאָדָם**, **הַתְּרָאָה**, or short, as **קֹדְשִׁים** *qōdhashim*, **בֹּתְתֵיכֶם** *bōttekhém*. But this rule is to be understood according to the view which regards the half vowels (*simple Sh'va vocal* and *composite Sh'va*) as forming a syllable (§ 10, 1, and § 26, 4); accordingly *Methegh* stands a) by the vowel which precedes a *vocal Sh'va* (*simple* or *composite*), **קָטְלָה** *qā-t'-lā*, **יִירָאוּ** *yī-r'-ū*, **שִׁהָרִי**, **הִזְעִלָה**, **נִעְרֻ**, **פְּעָלוּ** *pō-°-lō*, and b) by even the *vocal Sh'va* itself **קָרְאֵנָא** Job v. 1.

When it stands by *Sh'va*, many Jewish Grammarians call it *Ga'ya* **גַּיָּא**, while others use this name in general for every *Methegh*.

N.B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in **זָכְרָה** *zā-kh'ra* the *Methegh* shows, that the (◌) stands in the *antepenultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the (◌) in an open syllable before (◌) must be *long* (§ 26, 3), consequently *Qamets*, not *Qamets-chatuph*. On the contrary, **זָכְרָה** *zōkh-ra* without *Methegh* is a dissyllable, and (◌) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also **יִירָאוּ** (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r'-ū*, but **יִרְאוּ** (they see) without *Methegh* is a dissyllable with short *i*, *yīr-ū*. (See above, the rule about *Qamets* and *Qamets-chatuph*, in § 9 at the end.)

## SECT. 17.

### Q<sup>E</sup>RI AND K<sup>E</sup>THIBH.

The margin of the Hebrew Bible exhibits a number of various readings of an early date (§ 3, 2), called **קְרִי** (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text, called **כְּתִיב** (*written*). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the consonants of the corresponding word in the text; e. g. in

Jer. xlii. 6, the text exhibits קרי, the margin אנהנו. Here the vowels in the text belong to the word in the margin, which is to be pronounced אנהנו; but in reading the text אנה, the proper vowels must be supplied, making אנהנו. A small circle or asterisk over the word in the text always directs to the marginal reading.

As to the value of the marginal readings in point of criticism, see Gesenius's *Gesch. der Hebr. Sprache*, S. 50, 75.

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## CHAPTER II.

### PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES AND THE TONE.

#### SECT. 18.

IN order fully and rightly to comprehend the changes which the forms of the various parts of speech undergo, it is necessary first to get acquainted with certain general laws on which those changes depend. These general laws are founded partly on the peculiarities of certain classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

#### SECT. 19.

##### CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the progress of the language, are *commutation, assimilation, rejection and addition, transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the aid of the same organs, e. g. עָלָם, עָלָו, עָלָו to *exult*; לָאָה, לָהָה, Aram. לָעָא to *tire*; יָם and יָן (as plural ending); לָחֵץ, לָחֵץ to *press*; סָגַר, סָגַר to *close*; מָלַט, מָלַט to *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. נָאָל for נָעָל to *reject*; שָׁחַק for שָׁחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for ש.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs rather

to the lexicon.\* Examples occur, however, in the grammatical inflexion of words; viz., the interchange *a*) of ת and ט in Hithpaël (§ 54), *b*) of ו and ' in verbs *Pe Yodh* (§ 69), as יָלַד for וָלַד (he begat).

2. *Assimilation* usually takes place when one consonant at the close of a syllable passes over into another beginning the next syllable, so as to form with it a double sound, as *illustris* for *inlustris*; *diffusus* for *disfusus*. In Hebrew this occurs—

- a*) most frequently with the feeble nasal נ, especially before the harder consonants, e. g. מִקְרָם for מִנְקְרָם *from the east*; מִיָּה for מִנְיָה *from this*; יִתֵּן for יְנִיתֵן *he will give*; נָתַתָּ for נָתַתָּתָּ *thou hast given*. Before gutturals נ is commonly retained, as יִנְחַל *he will possess*; seldom before other letters, as יִשְׁבְּנָתָּ *thou hast dwelt*.
- b*) less frequently, and only in certain cases, with ל, ר, ת, e. g. יִקַּח for יִלְקַח *he takes*; הִתְבַּנֵּן for הִתְבַּנְּנִין *to be established*; אֲשֶׁר for אֲשֶׁרֶן *who* (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, *a*), *Daghesh* is omitted, e. g. אָף *nose* for אֲנַף or אָנַף; הַת for הֲנַתָּ *to give*; לַת for לִיתָּ *to bear*. (Comp. *τψās* for *τψavs*.)

In these last cases the assimilated letter has not *Sh<sup>va</sup>*, but the helping vowel *Seghol* (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטַלְתָּהוּ from קָטַלְתָּהוּ (§ 59, Rem. 3), מִמֶּנִּי for מִמֵּנִי *from him* (§ 103, 2). With this may be classed up יָסַב for יִסְבֵּב *he surrounds* (§ 67, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the feebly-uttered vowel letters א, ה, ו, י, and also of the liquids. It happens—

- a*) at the beginning of a word (*aphæresis*), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as נִהְנֵנוּ and אֲנִהְנֵנוּ (*we*); אֲשֶׁר for אֲשֶׁרֶן (comp. No. 2, *b*); יָשַׁב (*sit*) for יִשְׁבֵּב; יָתַן (*give*) for יְנִיתֵן.
- b*) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a *Sh<sup>va</sup>*, e. g. לְמַלְךְּ, the prevailing form for לְהַמְלִיךְ (§ 23, 5, and § 35, Rem. 2); יְהַקְטִיל for יְהִיקְטִיל (§ 53, 1).
- c*) at the end of words (*apocopè*), e. g. יְקַטְלוּ for יְקַטְלוּן; בָּנִים *sons*, before the genitive בְּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus, from אֶבֶן was formed אֶבֶן *only*; from אֶבֶן, אֶבֶן; from אֶבֶן, אֶבֶן (see § 99, and § 100, 4). Here belongs also the change of the feminine ending אֶת *āth* to אֶת *ā* (see § 44, 1, and § 80, 2).

\* See the first article on each letter in Gesenius's *Hebrew Lexicon*, translated and edited by Dr. Tregelles. Small Quarto. Bagster and Sons.

4. In other cases a harshness in pronunciation is prevented by the *addition* of **ס** (*Aleph prostheticum*) with its vowel at the beginning of a word, e. g. אֶרֶוֹעַ and אֶרְוֹעַ *arm* (comp.  $\chi\theta\acute{\epsilon}\varsigma$ ,  $\acute{\epsilon}\chi\theta\acute{\epsilon}\varsigma$ , Lat. *spiritus* = French *esprit*).

5. *Transposition*, in grammar, seldom occurs. An example of it is הַשְׁתַּמֵּר for הַתְּשַׁמֵּר (§ 54, 2), because *sh* is easier to sound than *thsh*. Cases are more frequent which fall within the province of the lexicon, as כָּבֵשׁ and כָּשֵׁב *lamb*; שְׂמֹלֶה and שְׂלֵמָה *garment*; they are, however, chiefly confined to the sibilants and liquids.

Consonants, especially the weaker, may also at the end of a syllable be softened to vowels, like אֵס from *ĕs*, *chevaux* from *cheval* (comp. § 30, 2, *e*), e. g. כּוֹכֵב *star* from כְּכָבֵב, כְּנָבֵב; אִישׁ *man* from אִישׁ or אִישׁ (where the *Seghol* is merely a helping vowel, see above, No. 2).\*

## SECT. 20.

### DOUBLING OF CONSONANTS

1. The doubling of a letter by *Daghesh forte* takes place, and is *essential*, i. e. necessary to the form of the word (*Daghesh essential*)—

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנְנוּ we have נָתַנּוּ *we have given*; for שֵׁתִּי, שֵׁתֵּתִי *I have set*.
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַנּוּ. In both these instances it is called *Daghesh compensative*.
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַדּ *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal *Sheva*), comes between. Hence this is done *a*) when a long vowel precedes, as in הוֹלְלִים (*insolent*), which is read *hó-llim* (§ 26, Rem.), frequently also after a mere tone-lengthened vowel, as in שְׂמִימִי, which is, however, usually contracted into שְׂמִי; *b*) when a *Daghesh* has already been omitted, as הַלְּלוּ *hál-llu* for הָלְלוּ *hál-llu*; *c*) when the two consonants have come to stand together by composition, but properly belong to two words, as בְּרַכְךָ *(he blesses thee)*, יְקַרְאוּנִי *(they call me)*, where ה and ו are suffixes; *d*) when the form has come from another which has a long vowel, as קַלְלָה construct of קָלְלָה. Sometimes the same word is found in both the full form and the contracted, e. g., יִשְׁרָדֶם Jer. v. 6, and יִשְׁרָדֶם Prov. xi. 3, *Qeri*; הִנְנִי Ps. ix. 14, and הִנְנִי Ps. iv. 2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of *Daghesh* in such cases (*Daghesh euphonic*) is only occasional, as being less essential to the forms of words. It is employed—

- a) when two words, of which the first ends in a vowel, are more closely united in

\* In the Punic, מַלְךְ *malkh* (king) is in this way contracted to *mókh* (see *Mon. Phœnicia*, p. 431).

pronunciation by doubling the initial consonant of the second (*Daghesh forte conjunctive*), as מַה־זֶּה *what is this?* for זֶה; קוּמוּ צִאוּ *qu-mûts-ts'û, arise! depart!* Gen. xix. 14; וְאַכְלֶתָּ שֶׁם Deut. xxvii. 7.\*

In some instances words thus united are contracted into one, as מִזֶּה for מַה־זֶּה, מִלְכֶם for מַה־לְכֶם, מַה לְכֶם *what to you?* Is. iii. 15.

Analogous to the usage above mentioned is the Neapolitan *le llagrima* for *le lagrima*, and (including the union of the two words in one) the Italian *alla* for *a la*, *della* for *de la*.

b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עֲנַבִּי for עֲנָבִי *grapes*, Deut. xxxii. 32. (Compare Gen. xlix. 10; Ex. ii. 3; Is. lvii. 6—lviii. 3; Job xvii. 2; 1 Sam. xxviii. 10; Ps. xlv. 10.) Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz., ἀριστος, τελεσσαι, Ἀσσυκληπιος (Böckh. *Corpus Inscr. Gr.* I. p. 42), and in German *anndere, unnsere* (for *andere, unserer*), as written in the time of Luther.

c) when the final tone-syllable of a sentence (§ 29, 4) is to receive more firmness and stress by the doubling, e. g. נְתַנּוּ for נְתַנּוּ *they give*, Eze. xxvii. 19; יְהַלּוּ for יְהַלּוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by *Daghesh forte*, in many cases where the analogy of the forms required it; viz.—

a) *always* at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone,† but like the English *all, call, small*. Instead, therefore, of doubling‡ the consonant, they often lengthened the preceding vowel (§ 27, 2), as עַם (*people*), with a distinctive accent (§ 15, 3) for עַם from עַמַם. The exceptions are very rare, as אַתָּה *thou f.*, נְתַתָּה *thou hast given*, Eze. xvi. 33, (see § 10, 3, Rem.).

b) *often* at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek αλτο Homeric for αλλτο); e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים.

\* Here belong cases like נֶאֱמַר, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

† This distinction may be illustrated by the English word *alley* compared with *alloy*.—Tr.

‡ The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*) gen. *fellis*, *mel* gen. *mellis*, *os* gen. *ossis*. In the ancient German, the doubling of consonants never took place at the end of a word, but always in the middle, as *val* (Fall) gen. *valles*, *svam* (Schwamm), etc.; Grimm's *Deutsche Gramm.*, 2nd ed. I. 383.

In these cases it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh'va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אֶכְפְּרָה *akhäpp'rä* (not אֶכְפְּרָה *akhäphrā*) Gen. xxxii. 21, וַתְּהִי וַתִּדְבֹר וַתִּדְבֹר וַתִּדְבֹר Is. ii. 4, הַמְדַבְּרִים, הַמְדַבְּרִים, הַמְדַבְּרִים, הַמְדַבְּרִים; so also in וַיְהִי, and in cases like הַלְלִי for הַלְלִי, הַנְּנִי for הַנְּנִי.

In some cases a vowel or half vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמָּכֶם; סְבוּתָּ for סְבוּתָּ (§ 67, 4), יִקְבְּנִי Is. lxii. 2.

c) In the gutturals (see § 22, 1).

Rem. In the later books we sometimes find *Daghesh* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as יְהִיתוּן *he terrifies them* for יְהִיתוּן (Hab. ii. 17), מוֹרְגִים *threshing-sledges* for מוֹרְגִים, 1 Chron. xxi. 23.

## SECT. 21.

### ASPIRATION AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ת, פ, כ, ד, ג, ב,) with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3, and § 13). The original hard pronunciation maintained itself in greatest purity when it was the initial sound, and after a consonant; but when it followed a vowel sound immediately, it was softened and aspirated by the influence of the vowel, so פָּרַץ *pārats* becomes יִפְרֹץ *yiphrōts*. Hence the *aspirates* take *Daghesh lene*:

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as אֶל-כֵּן *āl-kēn* (*therefore*), עֵץ פְּרִי *ēts p'rī* (*fruit-tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִי כֵּן *it happened, when*, Judges xi. 5; on the contrary, וַיְהִי כֵּן *it was so*, Gen. i. 7; וַיִּפְּלוּ פָּנָיו (with dist. accent) iv. 5, but in ver. 6 נָפְלוּ פָּנָיו (with conj. accent).

Also a diphthong (§ 8, 5), so called, is here treated as ending in a consonant, e. g. שָׁרִי Judges v. 15. (*Daghesh lene* is therefore regularly found after יהוה, because אָרִי was read instead of it.)

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, being immediately preceded by a vowelless consonant, e. g. יִרְפָּא *he heals*, יְקַטְּלֵם *ye have killed*, יִשְׁתֵּה *let him drink*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. רְפָא *heal thou*, כִּבְדָּה *she is heavy*.

N.B. The aspirates have the soft sound also especially in—

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which they had their soft sound; e. g. רָדְפוּ (not רָדְפוּ) from רָדַף; מְלָכָי (not מְלָכָי) formed imme-



diately from מִלְכִים (on the contrary, מִלְכִי *mäl-kī*, because it is formed directly from מִלֵּךְ *mälk*); בְּכֶתֶב (not בְּכֶתֶב) from כֶּתֶב. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; thus, *rid'ephū, mal'khé, bikh'ethābh*.\*

Rem. 1. The form שְׁלֶחֶתָּהּ, where we might expect the feeble pronunciation of ת on account of the preceding vowel, was originally שְׁלַחֶתָּהּ; and the relation of ת, notwithstanding the slight vowel sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.

b) The כ in the *suffixes* כֶּתֶבְךָ, כֶּתֶבְךָ, כֶּתֶבְךָ, has always its soft sound, because *vocal Sh'va* is before it, § 58, 3, b.

2. Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates; thus, לְפָתָה Num. xxxii. 14, but לְפָתָה Ps. xl. 15; קֶרְבָּן (*qörbān*), but קֶרְבָּן (in pause) Eze. xl. 43.

c) Finally in certain classes of forms, e. g. מַלְכוּת (*mal'khūth*), יְלֻרוֹת.

3. That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Comp. in Greek *θρίξ, τριχός*.

## SECT. 22.

### PECULIARITIES OF THE GUTTURALS.

The four gutturals, ה, ה, ע, א, have certain properties in common, which result from the pronunciation peculiar to them; yet א and ע, having a softer sound than ה and ה, differ from these in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is a difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* appears longer in consequence of the omission; † hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הַעַיִן *the eye* for הַעַיִן; יֵאמַר *it is said* for יֵאמַר, etc. The harder gutturals, ה and ה, allowed a sharpening of the syllable, though orthography excluded *Dagh. f.* (as in German the *ch* in *sicher, machen*, has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these letters, e. g. הַחֹדֶשׁ *the month*, הַחֹדֶשׁ *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. אֶחָיו for אֶחָיו *brothers*; אֶחָיו *suaves*; אֶחָיו *thorns*. See more in § 27, Rem. 2.

2. They are inclined to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence—

\* A particularly instructive case occurs in § 45, 3, in the Inf. with prefixes.

† Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*; Germ. *drollig*. and Fr. *drôle*. In this omission, we see the diminished vigour of the language. The fresher and more original sounds of the Arabic (§ 1, 6) still admit the doubling of the gutturals.

- a) Before a guttural, *Pathach* is used instead of any other short vowel, as *ĩ, ē* (*Chireq parvum, Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); e. g. *זָבַח* *sacrifice* for *זָבַח*, *שָׁמַע* *report* for *שָׁמַע*. This is still more decisively preferred when the form with *Pathach* is the original one, or is used in common with another. Thus in the *Imp.* and *Fut. Kal* of verbs; *שָׁלַח* *send*, *יִשְׁלַח* *he will send* (not *יִשְׁלַח*); *Pret. Piel* *שָׁלַח* (not *שָׁלַח*); *נָעַר* *a youth*, where *Pathach* in the first syllable is the original vowel; *יִחַמֵּר* for *יִחַמֵּר* *he will desire*.
- b) But a strong and unchangeable vowel, as *ı, ı, ı*, (§ 25, 1), and in many cases *Tsere*, is retained. Between it and the guttural, however, there is involuntarily uttered a hasty *ā* (*Pathach furtive*), which is written under the guttural. This is found only in final syllables, and never under *א*; e. g. *רוּחַ* *rū<sup>a</sup>ch* (*spirit*), *שְׁלוּחַ* *shā-lū<sup>a</sup>ch* (*sent*), *רִיחַ* *rē<sup>a</sup>ch* (*odour*), *רֵעַ* *rē<sup>a</sup>* (*companion*), *גְּבוּהַ* *gā-bhō<sup>a</sup>h* (*high*), *הִשְׁלִיחַ* *hīsh-lī<sup>a</sup>ch*, etc.

For the same reason the Swiss pronounces *ich* as *i<sup>a</sup>ch*, and the Arabian *مسيح* *mesi<sup>a</sup>ch*, though neither writes the supplied vowel. [Analogous to this is our use of a *furtive e* before *r* after long *ē, ĩ, ū*, and the diphthong *ou*; e. g. *here* (sounded *hēr*), *fire* (*fīr*), *pure* (*pūr*), and *our* (*ōūr*).]

The *Pathach furtive* falls away when the word receives an accession at the end, e. g. *רוּחַ* *spirīt*, *רוּחִי* *my spirit*, where the *ח* is made the beginning of the new syllable.

The LXX. write *ε* instead of *Pathach furtive*, as *נֶחֱ* *Nōε*.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. *נָעַר* *a youth* for *נָעַר*; *דָּעַל* *deed* for *דָּעַל*. The *A* sound is preferred only where it would be admissible without the influence of the guttural, as in the *Imp.* and *Fut.* of verbs, e. g. *יִשְׁחַט*, *יִשְׁחַט*. If, however, another vowel serves at all to *characterise* the form, it is retained, as *יִקְהַם* *he fights*; *וַיְהַל* *and he waited*, not *וַיְהַל*.

2. *Seghol* is used instead of *Pathach* both *before* and *under* the guttural, but only in an initial syllable, as *יִבְדֹּשׁ* *he binds*, *יִבְדֹּשׁ*. Without the guttural these forms would have *Chireq*, in place of *Seghol*.

When, however, the syllable is sharpened by *Daghesh*, the more slender and sharp *Chireq* is retained even under gutturals, as *הִלַּל*, *הִנֵּה*, *הִטָּה*; but when the character of the syllable is changed by the falling away of *Daghesh*, the *Seghol*, which is required by the guttural, returns, e. g. *הִזְיִן* *const. state* *הִזְיִן* *thought*; *הִזְיִן*, *הִזְיִן*, *הִזְיִן* *vision*.

3. Instead of *simple Sh<sup>a</sup>va vocal*, the gutturals take a *composite Sh<sup>a</sup>va* (§ 10, 2), e. g. *אֶקְטַל*, *עֵבֶד* *to stand*, *שָׁחַטוּ* *they have slain*, *יִשְׁחַטוּ* *they will slay*. This is the most common use of the composite *Sh<sup>a</sup>vas*.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh<sup>a</sup>va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. *שָׁלַחְתָּ*, *thou hast sent*. But when the syllable stands *before* the tone, there is

usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh'vas*), which has the same sound as the full vowel preceding, as יְהִשֵּׁב (also יְהִשֵּׁב), יְהִשֵּׁי (also יְהִשֵּׁי), יְהִי (also יְהִי); this composite Sh'va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יְהִיּוּ, יְעַבְדוּ *yō-ōbhēdhū* (from יְעַבְדוּ), יְהִפְכוּ *yāhāph'khū* (from יְהִפְכוּ).

Rem. 1. *Simple Sh'va* under the gutturals, the grammarians call *hard* (רַבִּי), and the *composite Sh'vas* in the same situation *soft* (רַבִּי). See more in the observations on verbs with gutturals (§§ 62—65).

2. Respecting the choice between the three composite Sh'vas it may be remarked, that—

- a) ה, ה, ע, at the beginning of words prefer ה, but א, e. g. אָמַר *ass, הָרַג to kill, אָמַר to say*. But when a word receives an accession at the end, or loses the tone, א also takes ה, as אָלַי *to*; אָלַיְכֶם *to you*; אָלַיְכֶם *to eat*; but אָלַיְכֶם Gen. iii. 11. Comp. § 27, Rem. 5.
- b) In the middle of a word, the choice of a composite Sh'va is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the Sh'va; as *Pret. Hiph.* הִעֲמִיד (according to the form הִקְטִיל), *Inf.* הִעֲמִיד (conformed to הִקְטִיל), *Pret. Hoph.* הִעֲמַד (conformed to הִקְטִיל).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

5. The ו, which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

- a) The exclusion of *Daghesh forte*; in which case the vowel before it is always lengthened, as בָּרַךְ *he has blessed* for בִּרַךְ; בָּרַךְ *to bless* for בִּרַךְ.
- b) The use of *Pathach*\* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וָיַרְא *and he saw*, while for the full form וַיִּרְאָה is in use; וָיָסַר *and he turned back*, and for וָיָסַר *and he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מָרָה *mōr-rā*, Prov. xiv. 10; שָׁרַךְ *shōr-rēkh*, Ecce. xvi. 4, where ו is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX. write שָׁרַךְ Σάρρα). There are some other cases in which neither the doubling of the ו nor the lengthening of the vowel has taken place, as וָיָרַף (for וָיָרַף) 2 Sam. xviii. 16.

### SECT. 23.

#### THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at

\* The preference of *r* for the vowel *a* is seen also in Greek, e. g. in the feminine of adjectives ending in *pos*, as ἐχθρά for ἐχθρή from ἐχθρός.—Tn.

the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלָא *he was filled*, הִיא *she*, מָצָא *to find*, הוּא *he*; מְצַאֵת, מְצַאֵנָה. This takes place after all vowels; but in this situation short vowels, with few exceptions, become long, as מָצָא for מְצָא, מְצָא for מְצָא.

2. On the contrary א generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאֲסוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half vowel (*vocal Sh'va*) in the middle of a word; for then the vowel under א is either shifted back so as to be united with the vowel before it into a long sound, as לֶאמַר for לְאֹמַר, יֶאֱכֹל for יֹאֲכֹל, also יֶאֱכֹל (with *â* changed to *ô*, § 9, 10, 2) for יֹאֲכֹל, or it wholly displaces it, as in בָּרָאם for בְּרָאם Neh. vi. 8, חַטָּאִים (*chôtim*) for חַטְּאִים (*sinning*) 1 Sam. xiv. 33, מֵאתַיִם (*two hundred*) for מֵאֲתַיִם, רְאִשִׁים (*heads*) for רְאִשֵׁים. Sometimes there is a still greater change in the word, as יִשְׁמְעָאֵל for יִשְׁמְעָאֵל, מְלֶאכֶה (*business*) for מְלֶאכֶה. Sometimes also the vowel before א remains short when it is *â*, e. g. וְאֶרְנִי for וְאֶרְנִי, לְקַרְאֵת for לְקַרְאֵת.

Instead of א in such a case, there is often written one of the vowel letters ו and י, according to the nature of the sound, the former with *ô* and the latter with *é* and *î*; e. g. בּוֹר for בּוֹר (*cistern*), רִים (*buffalo*) for רִים, רִישׁוֹן (*the first*) for רִישׁוֹן Job viii. 8, comp. לוֹ for לוֹ (*not*) 1 Sam. ii. 16, כֶּתִיב; at the end of a word ה also is written for א, as יִמְלֵא (*he fills*) for יִמְלֵא Job viii. 21.

3 When א is thus quiescent, it is sometimes entirely dropped, e. g. יָצְתִי (*I went forth*) for יָצְתִי, מְלֵתִי (*I am full*) Job xxxii. 18, for מְלֵתִי, אָמַר (*I say*) constantly for אָמַר, מְלֵאוֹ Eze. xxviii. 16, for מְלֵאוֹ, לְהַשׁוֹת (*to lay waste*) 2 Kings xix. 25, for לְהַשׁוֹת Is. xxxvii. 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *â*; but in Hebrew the examples are very rare, in which it is strictly a vowel letter for the long *A* sound, as קָאם Hos. x. 14 for the usual קָם *he stood up*, רָאֵט *poor* Prov. x. 4, xiii. 23 for רָט. Hebrew orthography generally omits, in this case, the vowel letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half vowel (*vocal Sh'va*), but then always receives a full vowel, usually *E*, as אֶחַל in Syr. *ekhal*. Accordingly in Hebrew, also, instead of a *composite Sh'va* it receives, in many words, the corresponding long vowel, as גִּירְלֵה for גִּירְלֵה, אֶתְלֵים *tents* for אֶתְלֵים, אֶרְיֹת *stalls* for אֶרְיֹת.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as הֶלְכוּא for הֶלְכוּ (*they go*) Josh. x. 24, אָבוּא (*they are willing*) Is. xxviii. 12. Similar are קָיֵא for קָיֵי *pure*, לֵי for לֵי *if*, אָבוּא for אָבוּ *then*. The case is different in הוּא and הִיא; see § 32, Rem. 6.

4. The ם is stronger and firmer than the ץ, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;\* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant sound of the ם at the end of a word is given up, and ם (without *Mappiq*, or with *Raphe* ם) then remains only as a representative of the final vowel, e. g. לָהּ (to her) Num. xxxii. 42, for לָהּ Job xxxi. 22; Ex. ix. 18. The ם at the beginning of a syllable preceded by vocal *Sh'va* often disappears and is omitted in writing, as לְבֹקֶר (in the morning) for לְהַבְקֶר, בְּאֶרֶץ (in the land) for בְּהֶאֱרֶץ contracted יוֹנְתָן. In these cases of contraction, the half vowel <sup>◌̣</sup> before ם is displaced by the full vowel under it. In other cases, however, the vowel under ם is displaced by the one before it, as בָּם (in them), from בָּהֶם; or both are blended into a diphthongal vowel, as כּוֹסוֹ (also כּוֹסָה) from כּוֹסָהוּ, קַטְלוֹ from קַטְלוֹהוּ.

According to this, the so-called *quiescent* ם at the end of a word stands, sometimes, in the place of the consonant ם. But usually it serves quite another purpose, viz., to represent final *ā*, as also *ō*, *ē* and *ü* (*Seghol*), e. g. אִשָּׁה, גְּלָהּ, גְּלָהּ, יִגְלָהּ. See § 7, 2, and § 8, 3.

Rem. In connexion with *ō* and *ē* it is occasionally changed for ם and ץ (קָהָה=קָהָה, קָהָה=קָהָה Hos. vi. 9), and in all cases for ץ according to later and Aramæan orthography, particularly in connexion with *ā*, e. g. שָׁנָה (sleep) Ps. cxxvii. 2, for שָׁנָה, נָשָׂא (to forget) Jer. xxiii. 39, for נָשָׂא, etc.

## SECT. 24.

### CHANGES OF THE FEEBLE LETTERS ם AND ץ.

The ם [the sound of which is probably between our *w* and *v*] and the ץ [our *y*] are as consonants so feeble and soft, approaching so near to the corresponding vowel sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ם or ץ occurs (§ 69, etc., and 85, III.—VI.).

1. The cases where ם and ץ lose their power as consonants and flow into vowel sounds, are principally only in the middle and end of words, their consonant sound

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\* A very few examples are found in *proper names*, as עֲשֵׂהָאֵל, פְּרָהֲצוֹר, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, יִפְהַיְפִיָּהּ Jer. xli. 20, is also in the printed text divided by *Maqqeph*, in order to bring the *quiescent* ם at the end of a word.

being nearly always heard at the beginning.\* These cases are chiefly the following:—

- a) When ו or ׳ stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant sound. Thus הַיֹּשֶׁב *it is inhabited* for הַיֹּשֶׁב or הַיֹּשֶׁב; יִקְוֶן *he awakes* for יִקְוֶן; בִּיהוּדָה for בְּיְהוּדָה; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yisrāēlî* (properly, *-liy*, hence *fem. -liyya*), עָשׂוּ (*made*) Job xli. 25, for עֵשׂוּ (comp. עֵשׂוּת 1 Sam. xxv. 18, *K<sup>c</sup>thibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and ׳ constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלוֹ *quiet*, וַיֹּ *May month*, גּוֹי *nation*, גְּלוֹי *disclosed*. But with a preceding short *a* ו and ׳ mostly form a diphthongal *ô* and *ê*; see below, No. 2, b.
- b) When ו or ׳ is preceded by vocal Sh<sup>e</sup>va, and such syllables are formed as *q<sup>e</sup>vom*, *b<sup>e</sup>vo*. Hence בּוֹא *to come* for בָּוֹא, קוֹם *to arise* for קוֹם. So also especially when ו and ׳ preceded by Sh<sup>e</sup>va come to stand at the end of a word; as יְהִי for יְהִי (from יְהִיָּה), פְּרִי *fruit* for פְּרִי.
- c) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם *surgendo* for קוֹוֹם, קוֹם for קוֹוֹם. Comp. [*parvum* contr. *parum*], *mihî* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel sounds, ׳ is sounded, even at the beginning of words, merely as *i*, not as *ʾ* or *ʿ* (like *e* for *Ḥ*); and so in the LXX. יְהוּדָה is written Ἰουδαία, יִצְחָק Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh<sup>e</sup>va, e. g. בְּיִתְרוֹן *as the superiority* for בְּיִתְרוֹן Eccles. ii. 13, וַיְחַלְּלוּ (in some editions) for וַיְחַלְּלוּ Job xxix. 21 *and they waited*.

2. When such a contraction has taken place, the vowel letter quiesces (see p. 22, note †) regularly in a *long* vowel. Respecting the *choice* of this vowel, the following rules may be laid down:—

- a) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel letter, it is retained and lengthened, as יֵטֵב *he is good* for יִטֵּב (analogous form יִקְטֵל); הַיֹּשֶׁב (*habitare factus est*) for הַיֹּשֶׁב.
- b) When a short *a* stands before ׳ and ו, there arise diphthongal *ê* and *ô* (according to § 7, 1); thus כִּיטֵיב becomes כֵּיטֵיב *doing well*; הַיֹּשֶׁב, הַיֹּשֶׁב; עוֹלָה, עוֹלָה. †

\* An exception is ו for ו and, see § 26, 1, and § 104, 2, b.

† Instances in which no contraction takes place after a short *a* are, מִיְמִינִים, *using the right hand*, 1 Chron. xii. 2; אִיסְיָרִים *I chastise them*, Hos. vii. 12; שְׁלֵתִי *I am at ease*, Job iii. 26. At times both forms are found, as עוֹלָה and עוֹלָה *evil*; חַי *living*, construct state חַי. Analogous is the contraction of מְנוּת *death*, constr. מוּת, עַיִן *eye*, constr. עֵינַי.

c) But when the vowel sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְשׁ becomes יִרְשׁ; קָנֹם becomes קָמ; qâm; גָּלִי and שָׁלוֹ become גָּלָה and שָׁלָה.\*

An original ׀ at the end of words becomes—

- a) הָ׀ (for ׀ is never written at the end of a word), when the impure sound *ā* must be used; e. g. גָּלָה for גָּלִי (§ 75, 1); מְרָאָה form for מְרָאִי; שְׂרִי field (poet.), common form שְׂרָה. †
- b) הָ׀, when the *ā* sound predominates, and is characteristic of the form; as גָּלָה, גָּלָה, גָּלָה for גָּלִי, גָּלִי, גָּלִי.

SECT. 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and irremovable, can be known, with certainty and completeness, only from the nature of the grammatical forms, and from a comparison with the Arabic, in which the vowel system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which, having arisen out of short vowels, readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:—

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, viz., *ī*, *ū*, *ê*, *ô*, are mostly expressed among the consonants [or in the line] by their vowel letters, *ī* and *ê* by י, *ū* and *ô* by ו, with their appropriate vowel signs; thus יִ, יֵ, ו, ו, as in מְשִׁיחַ anointed, הַיְכָל palace, גְּבוּל boundary, קוֹל voice. The *defective* mode of writing these vowels (§ 8, 4) is indeed frequently sufficient; e. g. מְשַׁח for מְשִׁיחַ, גְּבֹל for גְּבוּל, קוֹלוֹת voices for קוֹלוֹת; but this is merely a difference of orthography, by which nothing is essentially changed in the nature and quantity of such a vowel, and *î* in מְשַׁח is as necessarily long as that in מְשִׁיחַ.

The exception here is, when, on the contrary, now and then a merely rhythmically long vowel of these two classes is written *fully*, e. g. *ô* in יְקַטֹּל for יְקַטֵּל.

2. The essentially long and unchangeable *â* has in Hebrew, as a rule, no representative among the consonants, though in Arabic it has, viz., the *ʾ*, which occurs

\* The Arab writes in this case, etymologically, גָּלִי, but speaks *galu*. So the LXX. write קִינִי, Σωᾶ. But for שָׁלוֹ is written in Arabic شَلَا.

† When any addition is to be made to the ending הָ׀, it is written ׀, and sometimes also the original ׀ is restored. See § 93, 9, Rem.

here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

Cases like מִצֵּץ (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. נֶגֶב *thief*; likewise in every closed syllable which is followed by another closed syllable, e. g. מְלִבוּשׁ *garment*, אֲבִיוֹן *poor*, מְדִבְרָה *wilderness*.

4. Such are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הַר־יִשְׂרָאֵל for הַר־יִשְׂרָאֵל *mountains of God*; בֵּרַךְ for בֵּרַךְ *he has been blessed*.

## SECT. 26.

### SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the *theory of syllabication*, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1, and partly to its close (its *final* sound) as in Nos. 2—7. The latter view is of chief importance.

1. With regard to the *commencement* of the syllable, it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ו, e. g. in וּמְלָךְ (§ 104, 2, b).\* The word אִמָּר is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of a syllable, it may end—

a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קַטְלָהּ the first and last are open. See No. 3.

b) With a half vowel or vocal *Sh'va*, as *p<sup>e</sup>* in פְּרִי *p<sup>e</sup>rī* (*fruit*), *ch<sup>a</sup>* in חֲצִי *ch<sup>a</sup>tsī* (*half*), *t<sup>e</sup>* in קַטְלוּ *qā-t<sup>e</sup>-lū*. Such we call *half syllables*; see No. 4.

c) With one consonant: a *closed* or *mixed* syllable, as the second in קַטַּל, לִבָּב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קַטַּל *qāt-tēl*. See No. 6.

\* It may be questioned whether ו in the above position be a real exception; for וּמְלָךְ ought probably to be pronounced *wūmlēkh* (not *ūmlēkh*), the ו retaining its feeble consonant sound before the *Shureq*.—TR.



d) With two consonants, as קֶשֶׁט *qōsht*, קַטְלָתָּהּ; comp. § 10, 3. We shall now (in Nos. 3—7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,\* whether they have the tone, as בָּךְ *in thee*, כֶּכֶר *book*, קֹדֶשׁ *sanctuary*, or not, as קַטְלָתָּהּ, לֵבָב *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel), e. g. לָהֶם, יָהוּם, קַטְלָתָּהּ, לֵבָב. †

Short vowels in *open* syllables occur only in the following cases:—

- a) In dissyllabic words formed by means of a helping vowel (§ 28, 4) from monosyllables (*Segholates*), as בְּלִלְךָ, נַעַר *youth*, בַּיִת *house*, יָרֵב, from מִלְךָ, נַעַר, בַּיִת, יָרַב. The reason is, that the final helping vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יָרֵב, another form for יָרַב (§ 75, Rem. 3, *b*), שְׁמִיטָה (in *pause*, § 29, 4).
- b) In certain forms of the *suffixes*, as יִקְטִלְנִי, דְּרַבְרָךְ (from דְּרַבְרָךְ).
- c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. בְּרַקְלָהּ *towards Carmel*, הַרְבֵּה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.—

- d) In these connexions,  $\frac{\text{---}}{\text{---}}$ ,  $\frac{\text{---}}{\text{---}}$ ,  $\frac{\text{---}}{\text{---}}$ , as טַעַמוֹ *his taste*, יִבְאַרְךָ *he will bind*, פְּעֻלָּתוֹ *his deed*, וְהִדְרִיךְ *and thy adorning*.
- e) In some other forms, as יִחַזְקוּ *yē-chē-zzqū (they are strong)*, פְּעֻלָּתְךָ *pō-ōl'khā (thy deed)*, שְׁרָשִׁים *shō-rāshīm (roots)*; comp. page 27 and § 28, 3.

The first syllable in הִדְרִיךְ, הַחֲדָשׁ, and in similar forms, does not come under this, but under No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half vowel* (or *vocal She'va*, § 10, 1, 2), and may be called *half syllables*. They are so short, and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e. g. לְחִי (*cheek*) *l'chī*, יְלִמְדוּ *yil-m'dhū*, חֲלִי (*sickness*) *ch'li*, פְּעֻלוֹ *pō-<sup>a</sup>lō*.

The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard לְחִי as forming but one syllable *l'chī*, and

\* This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *éyéro*, Arab. *qūtālī*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long, and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

† The Arabic has for this pretonic vowel constantly a short vowel; the Chaldee only a *vocal She'va*, לְהֵן *to them*, יָקוּם, קַטְלָתָּהּ, לֵבָב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, *a*). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of *She'va*, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a *vocal She'va* upon the shifting forward of the tone.

not two *l-chi*]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and, according to the pronunciation handed down to us, this syllable with *Sheva* is obviously of a different sort from the open syllable with a full vowel (No. 3). But yet that half vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half vowel the value of a syllable, as appears from the use of *Methegh* (see § 16, 2, *b*).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,\* as *מַלְכָּה* *queen*, *הַשְׁבוּן* *understanding*, *הַכְּמָה* *wisdom*; *וַיָּסֹר* *and he turned back*, *וַיָּקָם* *and he set up*, *וַיָּקָם* *and he stood up*.

When *with* the tone, they may have a long vowel as well as a short, e. g. *הַחֵם* *wise*, *הָכֵם* *he was wise*; yet of the short vowels only *Pathach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels in the final syllable, are *דָּבָר*, *קָטַל*, *וַיִּקְטַל*; in the last but one, *קָטַלְנָה*, *קָטַלְנָה*. Examples of short vowels, *קָטַל*, *אָתָם*, *שָׁבָם*; in the penultima, *קָטַלְתָּ*, *וַיִּקְטַלְנוּ*.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as *מִמִּי* *īm-mī*, *כְּלִי* *kūl-lī*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as *כֶּבֶן*, *הַבְּנֵי*, or long, as *שָׁמָה*, *הַיָּמָה*.

Sharpened syllables are wholly avoided at the end of words; see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as *קָטַלְתָּ*, *וַיִּשָּׁב*, yet sometimes also *Tsere*, as *גִּרְדָּ*, *וַיִּבְדָּ*, and *Cholem*, as *קִשְׁטָ*. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sheva* after a short vowel belongs to the foregoing syllable, and is *quiescent*, as *מִירְמָה* *mir-mā*; but after a long vowel to the following, and is *vocal* (§ 10, 1), as *קוֹטְלָה* *qó-tlā*, *הוֹלִילִים* *hó-lilim*. The *composite Sheva* belongs always to the following syllable, as *פְּעֵלוֹ* *pō-álo*, even after a short vowel, as *טַעֲמוֹ* *tā-amó*, *אֶהְלוֹ* *é-hóló*.

\* There are some exceptions, when a word loses the tone through *Maqqeph*, as *כְּתָב־הַדָּת* (*kēthāðh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (*i*) occurs only in the particles *אֵם* and *עֵם*, which, however, are mostly toneless, because followed by *Maqqeph*.

SECT. 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes, which the vowels undergo by the inflexion of words, we may first lay down these *fundamental principles*,—

- a) That they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. זָכָר word, constr. st. זָכָר; זָכָר remembrance, זָכָר; חֲזִיוֹן vision, חֲזִיוֹן.
- b) That they are usually made within the limits of one and the same vowel class [§ 8]. Thus  $\bar{a}$  may be shortened into  $\check{a}$  and  $\acute{a}$ ,  $\bar{e}$  into  $\check{e}$  and  $\acute{e}$ ,  $\bar{o}$  into  $\check{o}$  and  $\acute{o}$ ; and with the same limitation the short vowels may become long. But such a change as turning *a* into *u* can never take place.

The most material exception consists in the approximation of the first vowel class to the second, by attenuating *Pathach* into *Chireq* and *Seghol*; see below, Rem. 2 and 3. So also in the derivation of obtuse *Seghol* from vowels belonging to all three classes; see Rem. 4.

The vowels, with the changes of which we are chiefly concerned here, are all the short ones, and as many of the long as owe their length simply to the tone and rhythm, viz.—

Long vowels (by the influence of the tone),

- $\bar{a}$
- $\bar{e}$
- $\bar{o}$

Corresponding short vowels,

- $\check{a}$
- { —  $\acute{a}$ ,  $\acute{e}$
- $\check{e}$
- { —  $\check{o}$  (*Qamets-chatuph*)
- $\check{u}$

To these add the half vowels or Sh<sup>e</sup>vas —, —, —, —, as the utmost shortenings.

Let the student compare here again what was said in § 9, on the character and value of the several vowels; and in § 25, on the unchangeable vowels.

Agreeably to the scale of § 26, the following changes occur:—

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יָד *hand* becomes יֵד, as יְדֵי־יְהוָה *hand-of-Jehovah*; בֶּן *son*, בְּנֵי־הָאָדָם *son-of-man*; כֹּל *whole*, כָּל־הָעָם

the whole-of-the-people; also when the tone is moved backwards, e. g. וַיִּקָּם, וַיִּקָּם; וַיִּלָּךְ, וַיִּלָּךְ. So also, when an open syllable with a long vowel becomes by inflexion a closed one, e. g. סֵפֶר book, סֵפֶרִי my book; קֹדֶשׁ sanctuary, קֹדֶשִׁי my sanctuary. In these cases *Tsere* ( $\bar{e}$ ) passes over into *Seghol* ( $\bar{e}$ ) or *Chireq* ( $\bar{i}$ ), *Cholem* ( $\bar{o}$ ) into *Qamets-chatuph* ( $\bar{o}$ ). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*, as אִם mother, אִמִּי my mother; חֹק statute, plur. חֻקִּים.

The short vowels  $\check{e}$  and  $\check{i}$  are more pure, and hence pass for shorter than  $\bar{e}$  and  $\bar{o}$ .

2. On the contrary, a short vowel is changed into a corresponding long one,—

- a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל לוֹ, קָטַלָהּ he has killed him; מִסּוּבֹתַי from סוּבָה.
- b) When a syllable, which should be sharpened by *Daghesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a).
- c) When it meets with a feeble letter (according to § 23, 1, 2; § 24, 2), as מָצָא for מָצָא he has found.
- d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half vowel (vocal *Sh'va*), or may even be entirely *dropped*, so that only the syllable-divider (silent *Sh'va*) supplies their place; e. g. for the first case is שֵׁם (*name*) pl. שְׁמוֹת become שְׁמִי (*my name*) and שְׁמוֹתָם (*their names*); for the second is בְּרָכָה ( *blessing*) constr. בְּרַכְתָּ. Whether the full vowel remains, or is changed into a half vowel, or is altogether dropped (רָם, רָמִי; שֵׁם, שְׁמִי), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as יָקָר (*dear*), fem. יְקָרָה *y'qārā*; in the inflexion of verbs, the second, as יָקָר (*he is dear*), fem. יְקָרָה *yūq'rā*. Thus we have a half vowel in place of—

- a) *Qamets* and *Tsere* in the first syllable (principally in the inflexion of nouns),

as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוּלָה; לֵב *heart, לבבי my heart*; תָּשׁוּב *she will return, תְּשׁוּבֵינָה \* they (fem.) will return.*

b) The short or merely tone-long vowels *a, e, o*, in the last syllable, especially in the inflexion of verbs, e. g. קָטַל *fem.* קָטְלָה *qāt'lā*; קוּטַל *plur.* קוּטְלִים *qōt'līm*; יִקְטַל, יִקְטְלוּ *yīqt'lū*. The *Seghol* as a helping vowel is entirely rejected (becomes silent *Sh'va*), e. g. מָלַךְ (for מִלְךְ), מִלְכֵי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יִשְׁוֹב, יִשְׁוֹבוּ; בְּרָמַל, בְּרָמְלָה.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened, so that the first becomes *ī* and the second becomes *Sh'va*. From דָּבָר we have in the *plur.* דְּבָרִים, and with a grave suffix [i. e. one that always has the tone] this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *ī*, see especially in Rem. 3, below.

Some other vowel changes, chiefly also with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal *i ó* (from *au*), as also the *ó* derived from the firm *á* (§ 9, 10, 2), is longer than *ī ā*; and therefore, when the tone is moved forward, the former is often shortened into the latter: e. g. נָקוּם, נָקוּמוּת, (see *Paradigm M. Niph.*); מְנוּם *flight, fem.* מְנוּקָה, with *suffix* מְנוּקֵי; מְתוּק *sweet, fem.* מְתוּקָה. The *ī* stands sometimes even in a sharpened syllable, הִינֵה Ps. cii. 5, חִינֵי Eze. xx. 18. Nearly the same relation exists between *é* and *ē*; see examples in § 75, 2.

N.B. On the contrary, *ī ā* is shortened into *ó*, which in the tone-syllable appears as a tone-long *ō* (*Cholem*), but on the removal of the tone it becomes again *ó* (*Qamets-chatuph*), as יָקוּם (*he will rise*), יָקֹם (jussive: *let him rise*), יָרָם (and *he rose up*), see *Parad. M. Kal.* So also *ē* becomes a tone-long *Tsere* (*ē*), and in the absence of the tone, *Seghol* (*ē*), as יָקוּם (*he will set up*), יָקֹם (let *him set up*), יָקֵם (and *he set up*); see *Parad. M. Hiphil.*

2. From a *Puthach* (*ǔ*) in a closed syllable, there arises a *Seghol* (*ǝ*), through a further shortening or rather weakening of the sound. This happens—

a) Sometimes when the tone hastens on to the following syllable, as יָדְךָ *your hand* for יָדְכֶם; אֲבִיָּהּ (*prop. n.*) for אֲבִיָּהָ; especially when a *Daghesh forte* is omitted in a letter which would regularly close a sharpened syllable, as אֲבַלְדָּה Ex. xxxiii. 3, for אֲבַלְדָּהָ *I destroy thee*, אֲבַלְדָּהָ *Ezekiel* for אֲבַלְדָּהָ *whom God strengthens*.

b) This is more regularly the case, when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus always הָ- for הֶ- (הֶ-) e. g. אֶחָיו *his brothers* for אֶחָיוּ, from אֶחָיוּ *the vision*; שֶׁשׁ *false* for שֶׁשׁ, and so always with ה. With ה and ע the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence, הַהָרִים for הַהָרִים *the mountains*, but הַהָר *the mountain*; הָעֵוֹן *the misdeed*, but הָעָם *the people*. Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* is almost constantly used, as הָאָבוֹת *the fathers*, הָרָקִיעַ *the firmament*. Comp. also the interrogative הָ (הָ, הָ) § 100, 4.

\* The vowel, which here disappears on the shifting of the tone forward, is the so-called *pretonic vowel* in an open syllable, concerning which see in § 9, 1, 2, and § 26, 3.

c) In syllables properly ending with two consonants, e. g. בָּלֶבֶת (also in Arabic pronounced *kālb*), for which we get, first, בָּלֶבֶת, and then with a *helping Seyhol* (§ 28, 4) בָּלֶבֶת; יִנְלֵ (jussive in *Hiphil* from הָלַל), then לָלֵ, and finally לָלֵ.\*

3. In a closed (and sharpened) syllable, which loses the tone, *ā* is at times attenuated into *ǎ*, e. g., דְּמָמָם *your blood* for דְּמָמָם, מִדּוֹ *his measure* for מִדּוֹ; יִלְרֵתִי *I have begotten* for יִלְרֵתִי, יִלְרֵתִי *I have begotten thee*.† Comp. above, דְּבַרְיָהָם.

4. The *Seyhol* arises, besides the cases given above, in Rem. 1 and 2, also—

a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. חַלִּיפָה read *khalifē*), as קָה and קָה *what?* (§ 37, 1). See similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.

b) Even from the weakening of *u*, as אַתָּם (*you*) from the original *attum* (Arab. *antum*), see § 32, Rem. 5 and 7; לָהֶם (*to them*) from the original *lahum*. Comp. § 8, Third Class of Vowels, p. 21.

5. Among the half vowels, (ֵ) is shorter and lighter than (ִ), and the group (ֵֿֿֿ) than (ִֿֿֿ),

e. g. אֶדוֹם *Edom*, אֶדוֹמִי *Edomite*; אֶמֶת *truth*, אֶמֶתוֹ *his truth*; נֶעְלָם *hidden, plur.* נֶעְלָמִים; הֶעֱבַרְתִּי וְהֶעֱבַרְתִּי.

## SECT. 28.

### RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half syllable (§ 26, 4), i. e. with a consonant which has a half vowel (vocal *Sh<sup>va</sup>*), and there comes another half syllable before it, then this latter receives, instead of the *Sh<sup>va</sup>*, an ordinary short vowel, which is regularly *ī* (*Chireq*), but with gutturals *ā* (*Pathach*; e. g. נָפַל (to fall) *n<sup>ep</sup>hōl*, with the preposition בְּ, not בְּנָפַל *b<sup>n</sup>ep<sup>h</sup>ōl*, but בְּנָפַל *b<sup>n</sup>ep<sup>h</sup>ōl*; so also כְּנָפַל *k<sup>n</sup>ep<sup>h</sup>ol* for כְּנָפַל; לְפָרִי *for fruit* for לְפָרִי; בְּיַהֲרֹהֵה (whence בְּיַהֲרֹהֵה according to § 24, 1) for בְּיַהֲרֹהֵה; הַמְעַט (num *parum* est?) *hām<sup>e</sup>at* for הַמְעַט *h<sup>m</sup>e<sup>a</sup>t*. At times another division of syllables takes place, so that the second consonant gives up its half vowel and forms a closed syllable with the first, as לְנָפַל *l<sup>n</sup>-pōl* Num. xiv. 3, כְּנָפַר Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁפֵי *rishphé* and רִשְׁפֵי *rishpé*, אֲנִשְׁפִי from אֲנִשְׁפִים; yet here the initial vowel comes immediately from a full vowel, and is more like *ī* in דְּבַרְיָהָם (§ 27, 3).

In Syriac, the usual vowel here is *ā* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal *Sh<sup>va</sup>*.

2. When the second of the two consonants is a guttural with *composite Sh<sup>va</sup>*, then the first takes, instead of simple *Sh<sup>va</sup>*, the short vowel with which the other is compounded, so that we obtain the groups ֵֿֿֿ, ִֿֿֿ, ִֿֿֿ, e. g. בְּאִשְׁרַי *how*,

\* So the LXX. also express מִלְכֵי־צָרָק by Μελλισεδέκ.

† Analogous to this attenuating of *ā* into *ǎ*, is the Latin *tango, attingo; laxus, proluxus*; and to that of *ā* into *ǎ*, (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo*.

לְעַבֵּד *to serve*, לֶאֱכַל *to eat*, בְּחָלִי *in sickness*, for בְּאִשֶּׁר, לְעַבֵּד, לֶאֱכַל, בְּחָלִי. The new vowel in such cases has *Methegh*, according to § 16, 2, a.

3. When the first *Sh'va* is composite, and comes to stand after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יַעֲמְדוּ *yā'ām'dhū* for יַעֲמְדוּ *they will stand*, נִהְפְּכוּ *nēhēph'khū* for נִהְפְּכוּ *they have turned themselves*, פְּעֻלָּתְךָ *pōōl'khā* (*thy work*). Comp. § 26, 3, e.

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), viz., ב, ג, ד, ט, \* e. g. יִשְׁטֵן *let him turn aside*, וַיִּשְׁקֵן *and he caused to drink*, קָטַלְתְּ *thou (fem.) hast killed*, וַיִּבְכֶּה *and he wept*, יִרְדֵּךְ *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping vowel*, which is mostly *Seghol*, but *Pathach* under gutturals, † and *Chireq* after ' , e. g. וַיִּגְלֵל *and he revealed* for וַיִּגְלֵל; קִדְשֵׁךְ *sanctuary* for קִדְשֵׁךְ; נַעַר *a youth* for נַעַר; וַיִּשְׁלַחְתָּ † for וַיִּשְׁלַחְתָּ *thou hast sent*; בַּיִת *house* for בַּיִת. Compare German *Magd* and the old form *Māged*. These helping vowels have not the tone, and they are dropped whenever the word increases at the end.

These helping vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pathach* sounded before a final guttural, according to § 22, 2, b.

5. Full vowels rise out of half vowels also by reason of the *Pause*; see § 29, 4.

## SECT. 29.

### THE TONE; CHANGES OF THE TONE; THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַלְתָּם, דָּבָרוּ; דָּבָרוּ, קָטַלְתָּם (the last two examples have

\* There is no instance of a similar use of ג and ד, which would in that case likewise require Daghesth. The use of תוסף in Prov. xxx. 6 (shortened from תוסף) is the only exception; and in some MSS. the ד has Daghesth.

† With the exception, however, of א, as אָרַס *wild ass*, רִישָׁן *fresh grass*. On account of the feeble sound of the א, the helping vowel may also be omitted, as אָרַס *sin*, רִישָׁן *valley*.

‡ In this form (§ 65, 2) *Daghesth lena* remains in the final *Tav*, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pathach* has a very short sound, and at the same time to suggest שְׁלַחְתָּ as the original form. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *ad sumendum*.) The false epithet *furtive* given to this helping vowel, in connexion with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake, which long had its defenders, viz., that שְׁלַחְתָּ should be read *shaláucht*; although such words as שָׁחַת, נָחַל were always correctly sounded *shúchāth, náchāl* not *uaachl*. Quite analogous is יַחַד *yichād* (from יָדָה, see § 75, Rem. 3, d).

it even on additions to the root); less frequently on the penultima, as in *מֶלֶךְ*, *קִטְלָה לַיְלָה* *night*, *קִטְלָה*.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penacutæ*); for the sake, however, of calling attention to these words, they are chiefly marked in this book with *־*, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. *בְּרֵשִׁית בְּרֵשִׁית* *brëshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables, according to the length of the addition, as *דְּבָר* *word*, *דְּבָרִים* *words*, *דְּבָרֶיךָ* *your words*; *קֹדֶשׁ* *sanctuary*, *קֹדְשֵׁים* *sanctuaries*; *קִטְלָה*, *קִטְלָהּ*. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, *b*.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*)—

- a*) When the syllable *וַ* (§ 49, 2) is prefixed, as *יֹאמֶר* *he will say*, *וַיֹּאמֶר* *and he said*; *יֵלֵךְ* *he will go*, *וַיֵּלֶךְ* *and he went*; *יָקָם* *let him rise*, *וַיָּקָם* *and he rose*.
- b*) When a monosyllabic word, or one with the tone on the penultima follows, in order to avoid the meeting of two tone-syllables;\* e. g. *אֶלֶר בּוֹ* *I was born in it* Job iii. 3, for *אֶלֶר בּוֹ*; *הוֹלֵם פְּעָם* *beating the anvil* Is. xli. 7, for *הוֹלֵם פְּעָם* Gen. i. 5; iii. 19; iv. 17; Job xxii. 28; Ps. xxi. 2.
- c*) In *pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz., by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as *וַיִּקְרַבְיָנָם*. The mode given above (*letter b*) is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-

\* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of *Methegh*.



syllable of the word which closes a period or member of a period, where one of the great *distinctive accents* stands, as הַמַּיִם, הָאֲרִיזִין. The changes are as follows:—

a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קַטֵּל; מִים, מַיִם; קָטַלְתָּ, קַטֵּלְתָּ; קָנְשָׁר (conspiracy), קַנְשָׁר 2 Ki. xi. 14; אֲרִיזִין, אַרְיִין Jer. xxii. 29.

b) When a final tone-syllable is preceded by a half syllable (as קַטְלָה, see § 26, 4), the vocal *Sh<sup>e</sup>va* of the latter gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima; e. g. יִקְטְלוּ, יִקְטָלוּ; מִלְאָה, מְלָאָה; קָטַלְתָּ, קַטֵּלְתָּ; חָלִי, חַלִּי; חָלִי, חַלִּי sickness.

c) This tendency to place the tone on the *penultima* in *pause* shows itself, moreover, in several words which then regularly retract the tone, as אֲנָכִי I, אֶנְכִי thou, אֶתָּה; עַתָּה now, עֵתָּה; and in single cases, like פָּלוּ Ps. xxxvii. 20, for פְּלוּ, and also לָעוּ Job vi. 3, for לָעָה.

The rule given under letter *a* relates mainly to *Pathach* and *Seghol*. *Seghol* is, however, strong enough to be retained in *pause*, as מִלְאָה, and specially when the syllable closes with *Daghesh forte*, as, יִקְטָלְנוּ.

*Pathach* is sometimes adopted in place of *Seghol*, as וַיֵּלֶךְ, in *pause* וַיֵּלֶךְ; אֶל-תֵּלֶן lodge not, in *pause* אֶל-תֵּלֶן Judg. xix. 20. *Pathach* even takes the place of *Tsere* in *pause*; e. g. הֵשִׁיב הָיִטָּב bring back, for הֵשִׁיב, Is. xlii. 22, although more usually *Tsere* remains; and, on the other hand, *Pathach* occurs also even when the word is not in *pause*; e. g. הָרַר for הִרַר Ecc. iii. 48.

Several other changes occasioned by the *pause* will be noticed farther on, when treating upon the Forms and Inflexions.

\* Such a pausal syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, c.

## PART SECOND.

### FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

#### SECT. 30.

##### THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Shemitic languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. אָדָם *he was red*, אָדָם *red*, אָדָם *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. Yet it is customary and of practical utility for the beginner to consider the *third person singular of the Preterite*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it, e. g. צָדֵק *he was righteous*, צִדְקָה *righteousness*, צָדִיק *righteous*, etc. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נָנֵב *south*, תֵּשַׁע *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting; most of them being actually found in the cognate dialects.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Preterite, the *root*, שְׂרִיט, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters* (viz. א, ב, ה, ו, י, כ, ל, מ, נ, ט, ת, forming the mnemonic expression אֵתָן מִשָּׁה וְקָלָב *Ethan, Moses, and Caleb*), which are added in the derivation and inflexion of words. We, however, employ the term *root* in a different sense, as explained here, in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as, in the

vegetable kingdom (from which the figurative expression is taken), the stems grow out of the concealed root. Thus for example—

Root: מלך *to reign.*

Verb-stem: מָלַךְ *he has reigned.*      Noun-stem: מֶלֶךְ *king.*

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3rd pers. sing. Pret.] as the stem-word.

3. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a *ו*, which is uttered as a vowel (§ 24, 2, *c*), and thus reduces the form to one syllable, e. g. קָמַם for קָמַוּם.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Shemitic languages, that it is to be regarded as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*bilateral roots*), since they express the first, simplest, and commonest ideas, as אָב *father*, אִמָּה *mother*, אָח *brother*, come under this law; thus, we have אִמָּוִי *my mother*, as if derived from אָמָה. Yet, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which, with a vowel uttered between, form a sort of *root-syllable*, from which again several trilateral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *bilateral roots*. They are very easily distinguished when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems בָּעַבַּע, בָּעַבַּע, בָּעַבַּע, בָּעַבַּע have all the meaning of *to beat* and *to beat in pieces*, and the two stronger letters דָּךְ *dakh* [comp. Eng. *thwack*] constitute the monosyllabic root. The third stem-consonant may also be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root קָצַח, which imitates the sound of *heung*, are derived immediately קָצַחַן *to cut off*; then קָצַחַע, קָצַחַע, קָצַחַע, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָצַחַן Arab. *Kali*, a judge). Related to this is the syllable קָטַח, קָטַח, from which is derived קָטַחַם *to cut into*; קָטַחַב *to sharpen*; קָטַחַה *to pare*. With a lingual instead of the sibilant קָטַח, קָטַח; hence קָטַחַב *to cut down*, *to destroy*; קָטַחַל *to cut down*, *to kill*; קָטַחַן *to cut off*, *to shorten*; קָטַחַף *to tear off*, *to pluck off*; קָטַחַר *to cut asunder*, *to split*. A softer form of this radical syllable is קָטַח; hence קָטַחַם *to cut off*, *to shear off*; קָטַחַם Syr. *to sacrifice*, *to slay for sacrifice*. Still softer are קָטַח and קָטַח; hence קָטַחַן *to mow*, *to shear*; קָטַחַה *to hew stones*; קָטַחַע, קָטַחַע, קָטַחַע *to hew off*, *to cut off*, *to eat off*, *to graze*; and so קָטַחַע *to cut*, קָטַחַע *to cut off*; compare also קָטַחַה, קָטַחַה. With the change of the palatal for the guttural sound קָטַחַב, קָטַחַב *to hew stones and wood*, קָטַחַח, קָטַחַח *to split*, *divide*, קָטַחַח *arrow* (σχιζα), קָטַחַח *to sharpen*, קָטַחַח *arrow*, *lightning*, also קָטַחַח *to see* (Lat. *cernere*, Germ. *unterscheiden*), and many others.

The syllable **הם** expresses the *humming* sound made with the mouth closed (*μύω*); hence **הָמָה**, **הָמָה** (**הָמָה**), Arab. **הַמַּה**, *to hum, to buzz*. To these add **בָּהֵם** *to be dumb*; **רָהֵם** *to become mute, to be astonished*.

The root-syllable **רע**, of which both letters have a tremulous sound, means *to tremble*, in the stem-words **רָעַר**, **רָעַל**, **רָעַם**, **רָעִיט**: then it is expressive of what causes tremulous motion or agitation, as thunder (**רָעַם**), the act of *shattering*, of *breaking in pieces* (**רָעַץ**, **רָעַץ**).

Compare with these the root-syllable **נב** with the idea of *elevation, curving upward* (*gibbous*), **פָּרַ** *to break*, **לָע**, **לָח**, *to lick, to sup*, under the articles **נָבַב**, **פָּרַר**, **לֹוַע**, in Gesenius's *Hebrew Lexicon*.

From a further consideration of this subject, we may draw the following observations:—

- a) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form, that they exhibit only the elements of the root itself, as **הָם** *perfectus fuit*, **לָל** *light*.
- b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock (§ 1, 4); e. g. **תָּפַף** [comp. Eng. *tap*], **טָפַט** (**טָפַט**), **רָפַף** (**רָפַף**) (*ράφω*), **קָלַף** [comp. Eng. *club*], **קָלַף** (**קָלַף**), **קָלַף** (**קָלַף**) (*κολάπτω*).
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations; e. g. **נָרַח** and **נָרַח** *to be smooth, to be shorn, to be bald*; and even **נָרַח** *to be bare*. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as **גָּלַל** *to roll* (spoken of a ball, of the rolling of waves), but **נָרַר** more for a rough sound, as made in the act of *scraping* = *σαίρω, σέρω, verro*: **הָצַב** *to cut stones or wood*, requires a stronger sound than **נָנַ** *to cut grass, to mow*.
- d) It appears also that those consonants, which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as **קִין**, **כִּם**, **גִּו**, **גִּד** (never **כִּין**, **גִּז**, **נִז**, **נִם**, **קִז**); **פִּין** (seldom **פִּז**); **קִט**, **גִּד** (not **גִּט**). Scarcely ever are the first two radicals the same (**דָּרַד**) or very similar (**הָלַל**). On the contrary, the last two are very often the same (§ 67)\*.
- e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great, that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as **דָּרַשׁ**, **דָּרַשׁ** *to tread down, to thresh*; **צָלַץ**, **צָלַץ** (comp. **אָנַם**), *to press*, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus, falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk, walk*. Comp. § 19, 5, Rem.
- f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. **הָרַק**, **הָרַק**, **הָרַק**, *to be narrow, to afflict*, **אַרְגָּו**, *ango* [Anguish, Welsh *yg, angau*]; **הָרַר** *to tread* [comp. *track*]; **הָרַם**, **βρέμω**, *fremo*, [Welsh *brfu*, Ger. *brummen*], *to make a humming sound (to buzz, hence to spin)*, etc.

A fuller development of this active change among the elements of the language is to be sought for in the *Lexicon*.

3. To a secondary process or later epoch of the language belong stem-words of *four*, and, in the case of nouns, even of *five*, consonants. These are, however,

\* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as **קַן**, **נַק**, **בַּף**, **פַּכ**. Some letters, however, have been falsely considered *incompatible*, as **ל**, **ר**, which are often found associated, e. g. in **לָרַל** and **רָלַר**, from the harsher forms **לָרַר**, **רָלַר**. Comp. *γραπτός* along with *γαράδην*, *ὄκτω* along with *ὄγδοος*, and much that is analogous in Sanskrit.

comparatively far less frequent in Hebrew than in its sister dialects.\* This enlargement of the form is effected in two ways: *a*) by adding a fourth stem-letter; *b*) by combining into one word two trilateral stems, by which process even *quinqueliterals* are formed. Such enlarged forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קִטְלַל; קָבַב, קִבְבַּב, are not regarded as quadrilateral, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing שׁ, as שְׁלֶהֶבֶת *flame*, from לָהֵב, Aram. conj. *Shaphel* שְׁלֶהֶבֶב.

Rem. on *a*). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as קָסַם, קִרְסַם *to shear off, to eat off*; שְׁרִיטָא = שְׁרִיטָא *sceptre*; זָעַף *to glow*, זָעַף־זָעַף *hot wind* (the first form with ר frequent in Syr.). This mode of formation is analogous with *Piel*, and in Aramæan the two forms exist together, as עָרַגַל, עָרְרַגַל. In Latin there is a corresponding enlargement of the stem; as *findo, seindo, tundo, jungo* (in Sanskr., Class VII.), from *fid, seil* (σκεδάω,) *tud, jug*. Additions are also made at the end, principally of *l* and *n*; as זָרַץ *an axe*, from זָרַץ *to cut* (comp. *graze*); פְּרָקוּל *an orchard*, from פָּרַם; פְּרָעַל *flower-cup*, from פָּרַעַל *cup*; from הָרַנַּן *to tremble*, הָרַנְנַל *to hop* (the termination *el* has perhaps a diminutive force, as it has in many languages).

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צַפְרִירֵעַ *a frog*, perhaps prop. *marsh-hopper*, from צַפַּר *to hop*, and Arab. ررأع *a marsh*. שְׁלֵאֲנָן *tranquil*, from שָׁלַח *to be quiet*, and שָׁאֲנָן *to be at rest*; or a feeble letter is cast away, as עֲטַלְהָ *a bat*, from עַטַּל *dark* and עָף *flying*. Still bolder changes are sometimes made in the amalgamation of words, as פְּלִנִי אֶלְמִנִי (ὁ δέινα) Dan. viii. 13, from פְּלִנִי אֶלְמִנִי.

It should be remarked that *quadrilaterals* may be shortened again into *triliterals*; e. g. from הָרַנְנַל (*hop*, see above), הָנַל with the same signification; hence הָנַקְהָ *a partridge* (from its hopping, limping gait); שְׁרִישָׁה *a chain* for שְׁרִישָׁה, from שָׁרַר, שְׁרִישָׁר.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32, foll.), and some particles, especially *interjections* (§ 105, 1), which, as an ancient and crude formation, have not attained to the model of the trilateral stems, and follow peculiar and freer laws of inflexion.† Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, etc.)

\* Especially in Æthiopic, where these forms are very frequent; see Hupfeld's *Exercitatt. Æthiop.* pp. 24 foll.

† Comp. Hupfeld's *System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung*, in der *Zeitschrift für die Kunde des Morgenlandes*, Bd. II. S. 124 ff. 427 ff.

## SECT. 31.

## GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: *a*) by changes in the stem itself, particularly in its vowels; *b*) by the addition of formative syllables. A third method, viz., the use of several separate words in place of inflexion (as in expressing the comparative degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Shemitic, had early-recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches (called the *Romance language*). The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification, in Sanskrit and Greek. The Chinese is almost entirely destitute of any grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel changes exhibits considerable variety (קָטַל, קִטַּל, קֵטַל, קֶטַל, קֹטַל). We have an example of the other method in הִתְקַטַּל, and of both in the same word in הִתְקַטַּל. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover, it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only slight traces [§ 90].

CHAPTER I.

THE PRONOUN.

SECT. 32.

THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

2. The separate and primary forms of this pronoun, and as such expressing the nominative, are the following:—

<i>Singular.</i>	<i>Plural.</i>
1. <i>comm.</i> אֲנֹכִי, in pause אָנֹכִי; } <i>I.</i>	1. <i>comm.</i> אֲנָהֶנּוּ, (נָהֶנּוּ), (אָנֹנִי) <i>we.</i>
אֲנִי, in pause אָנִי	
2. { <i>m.</i> אַתָּה (אָתָּה), in pause אָתָּה } <i>thou.</i>	2. { <i>m.</i> אַתֶּם } <i>ye.</i>
{ <i>f.</i> אַתְּ (אִתִּי) prop. אִתִּי }	{ <i>f.</i> אַתֶּן, אַתְּנָה }
3. { <i>m.</i> הוּא } <i>he.</i>	3. { <i>m.</i> הֵם, הֵמָּה } <i>they.</i>
{ <i>f.</i> הִיא } <i>she.</i>	{ <i>f.</i> הֵן, הֵנָּה }

The forms included in parentheses seldom occur. A complete view of these pronouns, with their abbreviated forms (*suffixes*), is given at the end of § 33.

REMARKS.

I. *First Person.*

1. The form אֲנֹכִי is nearly as frequent in the Old Testament as אֲנִי. The former is found in the Phœnician, but in no other of the kindred dialects;\* from the latter are formed the *suffixes* (§ 33). In the Talmud, אֲנֹכִי is very seldom used, and אֲנִי is prevalent.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. The plural אֲנָהֶנּוּ is manifestly formed from אֲנֹכִי (with the exchange of כ for ה) by the

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\* In Phœnician it is written אֲנֹךְ, without the ending ך־, and spoken somewhat like *anekh* (Plauti *Parvulus*, V. 2, 35, Gesenii *Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the Æthiopic *qatalku* (*I have killed*). In ancient Egyptian, ANK (pronounced *anok*).

addition of אָנִי. The form אָנִי, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*Kethibh*). The form אָנִי is found only six times; e. g. Gen. xlii. 11; Numb. xxxii. 32. (In the Talmud אָנִי alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German, the distinction is omitted here also), and, much more, the third person spoken of.

## II. *Second Person.*

4. The forms אַתָּה, אַתָּ, אַתָּה, אַתָּה, are contracted from אַתָּה, etc., and the kindred dialects have still the *n* before the א, Arab. *anta*, f. *anti* thou, plur. *antum*, f. *antuma* ye. The essential syllable is אַתָּ *tā*, and on it the meaning *thou* depends (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתָּ without א occurs only five times, e. g. Ps. vi. 4, and each time as *Kethibh* with the *Qeri*, אַתָּה. As the vowels of the text belong to the *Qeri* (§ 17), the reading of the *Kethibh* may have been אַתָּ, as an abbreviation from אַתָּה.

The feminine form was originally pronounced אַתָּה (with the feminine designation אַתָּה, probably from אַתָּה *she*, properly *thou she*; compare אַתָּה § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (see § 44, Rem. 4, § 59, 1). The final *t* sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and the א therefore dropped, so that the Jewish critics, even in the above-mentioned passages, place in the *Qeri* אַתָּה, the Sheva of which stands in the punctuation of the text (§ 17). The same final א appears, moreover, in the unfrequent forms of the suffix, אַתָּה, אַתָּה (§ 58).

5. The plurals אַתָּה, אַתָּה, are blunted forms (comp. § 27, Rem. 4, *b*) of אַתָּה (Arab. *antum*, Chal. אַתָּה, a form which lies at the foundation of some verbal inflexions, § 59, 1), and אַתָּה or אַתָּה, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אַתָּה is found only once (Eze. xxxiv. 31, where another reading is אַתָּה), and אַתָּה (for which MSS. have also אַתָּה) occurs only four times, viz., in Gen. xxxi. 6; Eze. xiii. 11, 20; xxxiv. 17. For the ending אַתָּה, see No. 7.

## III. *Third Person.*

6. The א was, perhaps, heard at the end of אַתָּה and אַתָּה, as a kind of half vowel, *húa*, *hía*, as *e* in German *die* (old Germ. *thiu*, *thia*), *sie*, *wie*. A trace of this is also preserved in the Arabic, as *huwa*, *hiya*, in the common dialect *húa*, *hía*.

The masculine אַתָּה is of common gender in the Pentateuch,\* in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for אַתָּה, give it the appropriate pointing of this form (אַתָּה), and require it to be read אַתָּה (comp. § 17). It is, however, to be sounded rather according to the old form אַתָּה.

7. The plural forms אַתָּה and אַתָּה are obtained from אַתָּה and אַתָּה in the same manner as אַתָּה from אַתָּה. In Arab., where they are pronounced *hum*, *humma*, the obscure vowel sound is retained, for which Seghol stands also in the suffixes אַתָּה and אַתָּה (comp. § 27, Rem. 4, *b*). The אַתָּה in both forms (He *paragogic*) has a *demonstrative* force. In Chald. (אַתָּה, אַתָּה), Arab., and Æthiopic. (*hāmā*, *hōmā*) there is an *ó* or *ú* appended, which appears in Hebrew in the poetical forms אַתָּה, אַתָּה, אַתָּה (§ 58, 1).

8. The pronouns of the third person, אַתָּה, אַתָּה, אַתָּה, אַתָּה, are also *demonstrative* pronouns (see § 122, 1).

\* Some rare exceptions occur; see in Lev. xiii. 10; xx. 17.



## SECT. 33.

## THE SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative:\* the accusative and genitive, on the contrary, are expressed by shortened forms or fragments, which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*); e. g. הוּ and הִ his (from הוּ he), thus קָטַלְתִּיהוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the same construction occur in Greek, Latin, and German, as πατήρ μου for πατήρ ἐμὸν, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es* [comp., vulgar English *give'm* for *give them*]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. In respect to the *cases* which these suffixes denote, let it be remarked—

- a) When joined to verbs, they denote the accusative (but comp. § 121, 4),  
הוּ קָטַלְתִּיהוּ *I have killed him*.
- b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (abh-i) *my father*; סוּסוֹ *his horse* (so that it is as much *equus ejus* as *equus suus*, comp. § 124, 1, b).
- c) When joined to particles, they denote either the genitive or the accusative, according as the particle includes the meaning of a noun or a verb, e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנְנִי *behold me*.
- d) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 102) with the suffixes, as לוֹ *to him*, בּוֹ *in him*, מִמֶּם *from you*.

3. Some of these suffixes are probably derived from forms of the separate pronoun, which were early lost in Hebrew, as הִ thee, from a form like אָתָּה = אָתָּה † *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative), and the suffix of the noun (the

\* See an exception in § 121, 3.

† That a palatal (*k*) and lingual (*l*) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as *likkie* for *little*. Obvious instances of this exchange are found in many languages, as Gr. δαίω = καίω, Gr. τίς = Æol. κίς, Lat. *quis*, and in the Hebrew itself אָתָּה = אָתָּה *to drink*. There is thus a strong presumption that the pronoun of the second person in the Shemitic languages must have had two forms, one with *k* and the other with *l*, as אָתָּה and אָתָּה, אָתָּה and אָתָּה.—TR.

genitive), are mostly the same in form, but sometimes they are different, e. g. *אני* me, *מי* my.

The following Paradigm gives a view of all the forms of the pronoun, both separate and suffix ; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 58, etc., about the suffix of the noun in § 91, about prepositions with suffixes in § 103.

A. THE PERSONAL PRONOUN.\*

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE PRONOUN, OR VERBAL SUFFIX.		GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
	A. SIMPLE FORM.	B. WITH EPENTHETIC.	A. SUFF. TO NOUNS SINGULAR.	B. TO NOUNS PLURAL AND DUAL.
<i>Singular.</i>				
1. <i>com.</i> אני, in pause אני, in pause אני	אני; מי; מי	<i>me.</i>	מי	<i>my.</i>
2. { <i>m.</i> אתה (את), in pause אתה (את) <i>f.</i> אתה (את), prop. (אתה)	אתה, אתה, in pause אתה (את) אתה; אתה; אתה; (אתה)	<i>thee.</i>	אתה, אתה, in pause אתה (את) אתה, אתה, (אתה)	<i>thy.</i>
3. { <i>m.</i> הוא <i>f.</i> היא	הוא; הוה; (הו), הוה; הוה	<i>him.</i>	הוה; הוה; הוה; (הו)	<i>his.</i>
	הוה; הוה; הוה	<i>her.</i>	הוה; הוה; הוה	<i>her.</i>
<i>Plural.</i>				
1. <i>com.</i> אנחנו (אנחנו), (אנחנו)	אנחנו; אנחנו; אנחנו	<i>us.</i>	אנחנו; אנחנו; (אנחנו)	<i>our.</i>
2. { <i>m.</i> אתם <i>f.</i> אתם, אתם	אתם, אתם; אתם, אתם	<i>you.</i>	אתם, אתם; אתם, אתם	<i>your.</i>
3. { <i>m.</i> הם, הנה <i>f.</i> הנה, הנה	(הם), הם; הם, הם, הם* ; הם, (הם), הם* (eos) (הם) ; הם, (הם); הם (eos)	<i>them.</i>	הם; הם, מוהם הם, הנה, הנה	<i>their.</i>

\* The forms with an asterisk are exclusively poetical, and those in parentheses are of rare occurrence.

SECT. 34.

THE DEMONSTRATIVE PRONOUN.

*Sing. m.* הַזֶּה\* } *this.*      *Plur. comm.* הַאֵלֶּה (rarely אֵלֶּה) *these.*  
*f.* זֹאת (זוֹ, זוֹה) }

The feminine form זֹאת is for זֹאתָ (from אֵת = הֵן and the feminine ending ת, see § 80), and the forms זוֹ, זוֹה, which are both of rare occurrence, come from זֹאת by dropping ת. אֵלֶּה and הַאֵלֶּה (akin to the Arabic article *أل*, see § 35, Rem. 1) are plural according to use, and not according to grammatical inflexion. The form אֵלֶּה occurs only in the Pentateuch and 1 Chron. xx. 8, and there always with the article הַאֵלֶּה (Rem. 1). The ending הַ in הַאֵלֶּה (same as הַ) is a demonstrative appendage, as in הַמֶּלֶךְ (§ 32, Rem. 7).

Another secondary form of the demonstrative is הוּ, used only in poetry. It stands mostly for the relative (like *that* for *who*), and it is used alike for all numbers and genders, like הַשָּׁמַיִם (§ 36).

Rem. 1. This pronoun receives the article (הַ, הַאֵלֶּה, הַאֵלֶּה) according to the same rules as the adjectives, § 111, 2, and § 122, 1. There are, besides, some peculiar forms in which ה is inserted after the article, הַלְלוּהָ Gen. xxiv. 65; xxxvii. 19; הַלְלוּהָ *fem.* Eze. xxxvi. 35, and shortened הַלוּ usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, etc.

SECT. 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the 3rd person. It nowhere occurs in Hebrew as an independent word, but always in close connexion with the word before which it stands. Its usual form is הַ, with a short sharp-spoken *ā* and a doubling of the following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיָּאָר *the river* for הַיָּאָר (according to § 20, 3, *b*).

When, however, the article הַ stands before a word beginning with a guttural,

\* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. הַזֶּה] or a rough breathing. Thus in Aram. אֵת, זֶה, זֶה *this*, Arab. *dhu, dhi, dha*; Sanskr. *sa, sā, tat*, [Gr. *ὁ, ἡ, τὸ*], Goth. *sa, sō, thata*; Germ. *da; der, die, das* [our *the, this, that*; Welsh *dyna; hyn, hynau*], etc.

which (according to § 22, 1) does not admit of *Daghesh forte*, then the short and sharp *ā* (Pathach) is lengthened into *ā* (Qamets) or *ü* (Seghol).

But to be more minute:—

1) Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened, as אָבִי the *father*, אֲחֵר the *other*, אִמִּי the *mother*, אִישׁ the *man*, אֹר the *light*, אֱלֹהִים ó *θεός*, רַגְלִי the *foot*, רֹאשׁ the *head*, רָשָׁע the *evil-doer*.

2) For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short *ā*. But there are then two cases to be distinguished:—

A) When the guttural is followed by any other vowel than *ā*, אָ or *ō*, אָ, then *a*) before ה and ה (as being stronger), the article regularly remains הֶ, as הָמוֹת that, הַחֹדֶשׁ the *month*, הַחֵיל the *strength*; with rare exceptions, as הַיְהִי Gen. vi. 19, and always הָהֵם *those*; *b*) before ע the Pathach is generally lengthened, as הָעַיִן the *eye*, הָעִיר the *city*, הָעֶבֶד the *servant*, pl. הָעֶבְדִּים. (Exceptions in Jer. 12. 9; Prov. ii. 17.)

B) But when the guttural is followed by *ā*, אָ, then *a*) before ה and ע the article is always הֶ, provided it stands immediately before the tone-syllable, else it is הָ, e. g. הָעָם the *people*, הָהָר the *mountain*, הָעֵין (in pause), הָהָרָה *towards the mountain*, on the contrary הַהָרִים the *mountains*, הָעוֹן the *guilt*; *b*) before ה the article is always הֶ, without regard to the place of the tone, as הַחֲכָמִים the *wise*, הַהֶג the *feast*; so also *c*) before ה, as הַחֲלִי the *sickness*, הַחֳדָשִׁים the *months*. (On the contrary הַחֲכָמָה according to A, *a*.)

It may be added, that gender and number (just as in our language) have no influence on the form of the article.

Rem. 1. The form of the Hebrew article הֶ seems to have originated from הַל, the *h* of which is constantly assimilated to the next letter (like הַלְקָה from הַלְקָה § 19, 2.) This assimilation is to be accounted for from the enclitical nature of the article. In the Arabic it sounds *hal* (pronounced *hal* by the Beduins\*), the *h* of which is likewise assimilated, at least so before all letters sounding like *s* and *t*, and before *l*, *n*, and *r*; e. g. *al-Koran*, but *as-sana* (by the Bed. *has-sana*), e. g. Heb. הַשָּׁנָה the *year*. The Arabic article itself occurs also in the Old Testament in the Arabic name אֱלֹהֵינֵנוּ Gen. x. 26, and perhaps also in אֱלֵנוּ *ice, hail*, e. g. גְּבִישׁ Eze. xiii. 11, 13; xxxviii. 22; and according to others also in אֱלֵנוּ the *people*, Pr. xxx. 31.

N.B. 2. When the prepositions אֶ, אֵ, and the אֶ of comparison (§ 102) come before the article, the ה is dropped by contraction, and the preposition takes its points (§ 19, 3, *b*, and § 23, 5), as אֶשְׁמַיִם *in the heaven* for אֶהַשְׁמַיִם; אֶלְעָם *to the people* for אֶהַלְעָם; אֶהָרִים *on the mountains*. With אֶ, however (which is less closely connected with the word), the ה very often remains, as אֶהַיִּום Gen. xxxix. 11, but also אֶהַיִּום Gen. xxv. 31, 33; else it seldom remains except in the later books, as

\* See Wallin in the Zeitschr. der D. Morgenl. Ges. Bd. vi. s. 195. 217.

לְהַעֲמֶם 2 Chron. x. 7. (Yet see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With ׀, which is in its conception still less closely connected with the word, the ך always remains, as ׀הָעָם and the people.

SECT. 36.

THE RELATIVE PRONOUN.

It is the same for both genders and numbers, ׀שֹׁׁ who, which. In the later books, and also in some of the earlier, viz., in Canticles constantly and in Judges occasionally, instead of this full form we have ׀ (with the ׀ elided and the ך assimilated, § 19, 2, 3), more rarely ׀ Judges v. 7; Cant. i. 7, once ׀ before ׀ Judges vi. 17 (else ׀ before gutturals), and even ׀\* Eccl. ii. 22; iii. 18. On the mode of expressing the cases of the relative, see § 123, 1.

׀שֹׁׁ is used also as a conjunction, like *quod*, ὅτι, *that*. Closely connected with it in meaning is ׀, which also belongs to the pronominal stems, § 104.

SECT. 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is ׀י who? (of persons), and ׀ה what? (of things).

The pointing of ׀ה with *Qamets* is seldom found except in pause and before ׀ and ך, as ׀ה אַתֶּם what are ye? ׀ה רְאִיתֶם what do ye see? rarely before ך as in Josh. iv. 6. 21. It is commonly written in close connexion with the following word: a) ׀ה־ with *Magqeph* and *Daghesh forte conjunctive* (§ 20, 2), as ׀ה־לְךָ what to thee? and even in one word, as ׀ה־לְךָ what to you? Is. iii. 15, ׀ה־מַה what is this? Ex. iv. 2; b) before the harder gutturals ך, ך, ך, it likewise receives *Pathach* with the *Daghesh* implied in the guttural (§ 22, 1), as ׀ה־וּמַה Num. xiii. 18; c) when the guttural has *Qamets*, it receives *Seghol* (according to § 27, Rem. 2), as ׀ה־עָשִׂיתָ what hast thou done? This *Seghol* stands also occasionally before letters that are not guttural, as ׀ה קוֹל וגו' what voice, etc.? 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover, in the form ׀ה־, ׀ה־ (see more in the *Lexicon*, under ׀ה in the note).

2. Both ׀י and ׀ה occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

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\* In Phœnician the full form ׀שֹׁׁ does not occur, but ׀ is pronounced *sa, se, si*, and ׀שֹׁׁ *ys, es*; see Gesen. *Mou. Phœnicia*, p. 438. Mover's *Phœnic. Text* I. p. 81, etc., II. p. 44. Comp. above, § 2, 5. Also in modern Hebrew ׀שֹׁׁ has become quite predominant.

## CHAPTER II.

## THE VERB.

## SECT. 38.

## GENERAL VIEW.

1. THE verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the *stem* of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet *all* verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes,—

a) *Primitives*, e. g. מָלַךְ *to reign*; יָשַׁב *to sit*.

b) *Verbal derivatives*, derived from other verbs, e. g. צָדַק *to justify*, הִצְטִיחַק *to justify one's self*, from צָדַק *to be just*; commonly called *conjugations* (§ 39).

c) *Denominatives*, or those derived from nouns in the form both of the primitives and the derivatives; e. g. אָהַל and אָהַל *to pitch a tent*, from אֹהֶל *a tent*; שָׁרַשׁ *to root out* and הִשְׁרִישׁ *to take root*, from שָׁרֵשׁ *a root*.

The noun, from which the denominative verb comes, is in most cases itself derivative; e. g. לָבָן *to be white*, hence לְבָנָה *a brick* (from the colour), and hence again לָבַן *to make bricks*; from רָבָה *to increase greatly*, רָב *a fish*, and hence again רָבַח *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a mere servile, has become a radical; e. g. נָחַם *to rest, to set one's self down*; hence the noun נִחָמָה *a setting down*; hence again נָחַם *to descend*: in like manner נִשְׁחַת *grave, destruction* (from נִשְׁחַת), hence נִשְׁחַת *to destroy*.

## SECT. 39.

1. The 3rd person Preterite of the simple form of the primitive verbs (i. e. Kal, see No. 4) is generally regarded as the stem-form or ground-form of the verb, as קָטַל *he has killed*, כָּבַד *he was heavy*.\* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, as קָטַל, also קָטֹל, with which the Imperative generally agrees in form, and from which is derived the Future.

\* The Infinitive is here used for the sake of brevity in most grammars and lexicons, thus לָמַד *to learn*, prop. *he has learned*.

The first ground-form, of two syllables (Arab. *qatala*, *qatila*, *qatula*), may be called the concrete, and the second, which is generally monosyllabic (Arab. *qatl*, *qill*, *qull*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form; e. g. שָׁנַב, of which the 3rd person Pret. is שָׁב.

2. From the simple form of the primitives, viz., Kal, are formed, according to an *unvarying analogy* in all verbs, the *verba derivativa*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative, passive, reflexive, reciprocal); e. g. לָמַד *to learn*, לָמַד לְפָנָיו *to cause to learn, to teach*; שָׁכַב *to lie*, הִשְׁכִּיב *to cause to lie, to lay*; שָׁפַט *to judge*, נִשְׁפָּט *to contend before a judge, to litigate*. In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *lactēre, to suck, lactāre, to give suck*; *jacēre, to throw, jacēre, to lie*; *γίνομαι to be born, γεννάω to bear*. But in Hebrew, where these formations are beyond comparison more regular than e. g. in the German, Latin, and Greek, they are called, since the time of Reuchlin, *conjugations* (Heb. בְּגִיּוֹת, more correctly *species, modifications*) of the primitive form, and both in the grammar and lexicon are always treated of in connexion as parts of the same verb.\*

3. The changes of the primitive form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קִטַּל; קוּטַל, קוֹטַל; קִטְּלַל, קִטְּלַטַּל; comp. *to lie, to lay*; *to fall, to fell*); partly in the addition of formative letters or syllables (נִקְטַל, הִקְטִיל; comp. *to speak, to bespeak*; *to count, to recount*; *to bid, to forbid*); sometimes in both united, as הִתְקַטַּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אָחַ, אָחַץ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The simple form is called *Kal* (קָל *light*, because it has no formative additions); the others (כְּבִרִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, פָּעַל *he has done*.† Several of them have passives which distinguish

\* The term *Conjugations*, therefore, is evidently to be taken here in a different sense than in Greek and Latin grammar.

† This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged for פָּקַד, which possesses this advantage, that all its conjugations are actually in use in the Old Testament. There is, however, some indistinctness in the pronunciation of some of its forms, as פָּקְדָה, פָּקְדָם. The Paradigm קָטַל,

themselves from their actives by the obscure vowels. The most common conjugations (including Kal) are the *five* following; but few verbs, however, exhibit them all:—

	<i>Active.</i>	<i>Passive.</i>
1. Kal.	קָטַל <i>to kill.</i>	(wanting.)
2. Niphal.	נִקְטַל <i>to kill one's self.</i>	(very rare.)
3. Piël.	קָטַל <i>to kill many, to massacre.</i>	Pual. קָטַל
4. Hiphil.	הִקְטִיל <i>to cause to kill.</i>	Hophal. הִקְטִיל
5. Hithpaël.	הִתְקַטַּל <i>to kill one's self.</i>	Hothpaal. הִתְקַטַּל

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages; and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and their arrangement more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Poal* (§ 55, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël* (§ 55). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Piël*. The more appropriate division is into *three* classes; a) The intensive *Piël*, with the analogous forms derived from it; b) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphel*); c) The reflexive and passive *Niphal*.

#### SECT. 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is poor, having only two tenses (*Preterite* and *Future\**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the senses of the same form, § 125, etc.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the Future (see § 48).

In the Germanic languages, also, there are distinct forms for only two tenses (the *Present* and *Imperfect*). In the formation of all the others auxiliary verbs are employed. Comp. *Grimm's d. Gramm.* 2. A. 1, 135.

2. In the *inflexion* of the Pret. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the comparative treatment of the Shemitic languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קָתַל) in all of them. In Hebrew, it is true, it has only the forms of Kal, which are not frequent, and occur only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

\* See note on "the Future and its inflection," § 47, p. 79.—Tr.



As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (*affirmatives* and *preformatives*) of both tenses. Fuller instruction concerning them will be found in §§ 44—47 in connexion with the Paradigms.

<i>Sing.</i>		<i>Preterite.</i>	<i>Plur.</i>	
3 m.	. . .		3 c.	וְ . . .
3 f.	הַ־ . . .		2 m.	הֵם . . .
2 m.	תְּ . . .		2 f.	הֵן . . .
2 f.	תְּ . . .		1 c.	נוּ . . .
1 c.	תִּי . . .			

<i>Sing.</i>		<i>Future.</i>	<i>Plur.</i>	
3 m.	. . . י		3 m.	וְ . . . י
3 f.	. . . תְּ		3 f.	נָה . . . תְּ
2 m.	. . . תְּ		2 m.	וְ . . . תְּ
2 f.	יְ . . . תְּ		2 f.	נָה . . . תְּ
1 c.	. . . יִ		1 c.	. . . נְ

SECT. 41.

The general analogy in the inflexion of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations which occur from this model of the strong and regular verb, are only modifications owing to the peculiar nature and the feebleness of many consonants, viz.—

- a) To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62—65).
- b) To the falling away of a strong stem-letter by assimilation or contraction (*contracted\* verb*, §§ 66, 67), as נִגַּשׁ, סָכַב.
- c) To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*, § 68, etc.), as יִשָּׁב, קוּם.

The letters of the old Paradigms פֶּעֶל are used in naming the letters of the stem, פ designating the first, y the second, and ל the third. Hence the expressions, *verb פֶּ* for a verb whose first radical is פ (*primæ radicalis* פ); *verb לֶ* for one whose third radical is ה (*tertiæ radicalis* ה); *verb עֶ* (y doubled) for one whose second and third radicals are the same (*mediæ radicalis geminata*).

\* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 78).

I. THE REGULAR VERB.

SECT. 42.

As the rules for the inflexion of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient, and it will also exhibit the subject in the clearest light to the learner, if we present, while treating of the former, whatever belongs to the general analogy of the verb.

		TABLE B. REGULAR VERB.								
		KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIIL.	HOPHAL.	HITHPAEL.		
PRET.	3. m.	קָטַל *	כָּבַד *	נִקְטַל *	קָטַל *	קָטַל *	הִקְטִיל *	הִקְטַל *	הִתְקַטַּל *	
	3. f.	קָטְלָה *	כָּבְדָה *	נִקְטְלָה *	קָטְלָה *	קָטְלָה *	הִקְטִילָה *	הִקְטַלָה *	הִתְקַטְּלָה *	
	2. m.	קָטַלְתָ *	כָּבַדְתָ *	נִקְטַלְתָ *	קָטַלְתָ *	קָטַלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִתְקַטַּלְתָ *	
	2. f.	קָטַלְתְּ *	כָּבַדְתְּ *	נִקְטַלְתְּ *	קָטַלְתְּ *	קָטַלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִתְקַטַּלְתְּ *	
	1. c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי	הִתְקַטַּלְתִּי	
	Plur.	3. c.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ	הִקְטִילוּ	הִקְטַלוּ	הִתְקַטְּלוּ
	2. m.	קָטַלְתֶּם *	כָּבַדְתֶּם *	נִקְטַלְתֶּם *	קָטַלְתֶּם *	קָטַלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִתְקַטַּלְתֶּם *	
	2. f.	קָטַלְתֶּן *	כָּבַדְתֶּן *	נִקְטַלְתֶּן *	קָטַלְתֶּן *	קָטַלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִתְקַטַּלְתֶּן *	
1. c.	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ	הִתְקַטַּלְנוּ		
INF. absol.		קָטוּל *		הִקְטַל, נִקְטַל *	קָטַל *	קָטַל *	הִקְטִיל *		הִתְקַטַּל *	
	constr.	קָטַל *		הִקְטַל *	קָטַל *	קָטַל *	הִקְטִיל *	הִקְטַל *	הִתְקַטַּל *	
IMP.	m.	קָטַל *	כָּבַד *	הִקְטַל *	קָטַל *		הִקְטַל *		הִתְקַטַּל *	
	f.	קָטְלִי *	כָּבְדִי *	הִקְטְלִי *	קָטְלִי *		הִקְטְלִי *		הִתְקַטְּלִי *	
	Plur. m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ	קָטְלוּ	wanting	הִקְטְלוּ	wanting	הִתְקַטְּלוּ	
	f.	קָטְלֶנָה *	כָּבְדֶנָה *	הִקְטְלֶנָה *	קָטְלֶנָה *		הִקְטְלֶנָה *		הִתְקַטְּלֶנָה *	
FUT.	3. m.	יִקְטַל *	יִכְבֹּד *	יִנְקַטַּל *	יִקְטַל *	יִקְטַל *	יִקְטִיל *	יִקְטַל *	יִתְקַטַּל *	
	3. f.	תִּקְטַל	תִּכְבֹּד	תִּנְקַטַּל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	
	2. m.	תִּקְטַל	תִּכְבֹּד	תִּנְקַטַּל	תִּקְטַל	תִּקְטַל	תִּקְטִיל	תִּקְטַל	תִּתְקַטַּל	
	2. f.	תִּקְטְלִי *	תִּכְבְּדִי *	תִּנְקְטְלִי *	תִּקְטְלִי *	תִּקְטְלִי *	תִּקְטְלִי *	תִּקְטְלִי *	תִּתְקַטְּלִי *	
	1. c.	אֶקְטַל	אֶכְבֹּד	אֶנְקַטַּל	אֶקְטַל	אֶקְטַל	אֶקְטִיל	אֶקְטַל	אֶתְקַטַּל	
	Plur.	3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִנְקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטִילוּ	יִקְטְלוּ	יִתְקַטְּלוּ
	3. f.	תִּקְטַלְנָה *	תִּכְבְּדֶנָה *	תִּנְקַטַּלְנָה *	תִּקְטַלְנָה *	תִּקְטַלְנָה *	תִּקְטַלְנָה *	תִּקְטַלְנָה *	תִּתְקַטַּלְנָה *	
	2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּנְקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּתְקַטְּלוּ	
2. f.	תִּקְטַלְנָה	תִּכְבְּדֶנָה	תִּנְקַטַּלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּתְקַטַּלְנָה		
1. c.	נִקְטַל	נִכְבֹּד	נִנְקַטַּל	נִקְטַל	נִקְטַל	נִקְטִיל	נִקְטַל	נִתְקַטַּל		
FUT. apoc.						יִקְטַל *				
PART. act.		קָטַל *		נִקְטַל *	קָטַל *	קָטַל *	הִקְטִיל *	קָטַל *	מִתְקַטַּל *	
	pass.	קָטוּל *								

† [Or *jussive*, according to Rödiger, and so throughout all the following Tables.—EDR.]

This Paradigm (together with the Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following sections (43—55), where every subject is elucidated on its first occurrence; thus, under *Kal* the inflexions of the Preterite, and of the Future and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, etc.

A. THE SIMPLE FORM, OR KAL.

SECT. 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3rd person *Pret.* in *Kal* is קָטַל, with a short *A* (*Pathach*), in the second syllable, especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter are usually found with *intransitive* meaning, and serve for expressing states and qualities, e. g. כָּבֵד to be heavy, קָטַן to be small. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא to fill (*Esther* vii. 5), מְלֵא to be full (comp. § 47, Rem. 2), yet also with the same signification for both forms, as קָרַב and קָרַב to approach.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*.\* The example selected shows, at the same time, the effect of inflexion on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal *Sh'va* on the shifting of the tone, as קָטַלְהֶם. In *Aramæan* it wholly falls away in the root itself, as קָטַל, קָטַל.

2. Examples of *denominatives* in *Kal*; הָבִיר to cover with pitch, from הָבִיר pitch; מָלַח to salt, from מָלַח salt.

SECT. 44.

PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite, in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (*affirmatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective*,† thus קָטַלְתָּ thou hast killed,

\* A verb *middle A* is one that has *Pathach* or *Qamets* under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—TR.

† On the intimate connexion between the Preterite and the verbal adjective, see what has been already said, § 39, 1. In intransitive verbs they have the same form, as מָלַח full, or he is full; קָטַן small, or he is small. In transitive verbs the participle presents, indeed, a different form (קָטַל), still with קָטַל may be compared the adjective form קָטַל, though generally it is expressive of quality, as חָכָם wise, אֲדֹנָי adversary (§ 48, 1).

(properly *killing-thou*, or *killer-thou*, a *killer wast thou*, **קָטַל אֶתָּהּ**), **יָרָא** *he was fearing*, **יָרָא אֶתָּהּ** *fearing ye* (for **יָרָא אֶתָּם**). In the *second* person this is readily seen as well as in **קָטַלְנוּ** *we have killed* for **אָנּוּ** **קָטַל**. In the first person sing. **קָטַלְתִּי** we have י־, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative is at once distinguished from the suffix forms נִי and י־ (as if one would form **אָנְתִּי**, **אָנְתִּי** *I* after the analogy of **אֶתָּהּ**)\*. In the *third* person, ה־ (originally ת־, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and ו (orig. ון) is a sign of the plural.

In the Indo-Germanic tongues, the inflexion by persons originated in the same manner, by appending pronominal forms, as is shown in Sanskrit and Greek; e. g. from the stem *as* (to be) Sanskr. *asmi*, εἰμί, Doric εἰμί for ἐσμί I am, where the ending μί belongs to μοί and μέ; Sanskr. *asi*, Dor. ἐσσί thou art, where σι is nearly equal to σύ; Sanskr. *asti*, ἐστί he is, where τί corresponds to the pronoun τό, etc.; [and this is shown better still in Welsh, e. g. *wyf*, I am (with ending *f* from *fi* I), *wyt* thou art (ending *t* from *ti* thou), *yw* he is (no ending as in Hebrew), *ym* we are (ending *m* from *ni* we), *yeh* you are (ending *ch* from *chui* you), *ynt* they are (ending *nt* from *hwyt* they)]. But the etymology in all these languages [except in Welsh] is more obliterated than in Hebrew. This is partly true also of inflexion in the other Shemitic languages; e. g. 1st pers. Arab. *qataltū*, Syr. *qelleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* **קָטַלְתָּ** is followed by the 3 *masc. plur.* **קָטַלוּ**, and that of the 2 *masc. sing.* **קָטַלְתָּ**, by all the forms of the first and second persons.† Only **קָטַלְתֶּם**, **קָטַלְתֶּן** have the tone on the last syllable, and, in consequence, Sh<sup>va</sup> under the first radical (§ 27, 3).

N.B. Rem. 1. Verbs *middle E*, falling back in their inflexion to the type of verbs *middle A*, generally lose the *E sound*, which passes over into *Pathach*, as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems לָ (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as **שֶׁבַע** *she cleaves*, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical sometimes passes over into (־) or (־), when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus **שִׁאֲלֶתֶם** *ye have asked* 1 Sam. xii. 13, **יִרְשָׁתֶם** *ye possess* Deut. iv. 1, 22; so also before *suffixes*, **שִׁאֲלֵתִי** *I have asked him* 1 Sam. i. 20, **לִדְתִיךָ** *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3rd pers. Pret. is strictly **שָׁאַל**, **יָרַשׁ**, **יָלַד**, not **שָׁאַל**, **יָרַשׁ**, **יָלַד**. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, Cholem is retained in the inflexion where it has the tone, as **יָנַרְתָּ**. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as **יָבִילְתֶּם** *ye are able*, **יָבִילְתִּי** *I have overcome him* Ps. xiii. 5, **וְיָבִילְתָּ** (see § 49, 3) *and thou wilt be able* Ex. xviii. 23.

\* Gesenius maintained (and so does Ewald), that the affirmative תִּי comes strictly from אֶתָּתִי, אֶתָּתִי, an ancient form supposed to have been actually used for אֶתָּתִי.—TR.

† In the Paradigms, the forms **קָטַלְתָּ** and **קָטַלְתָּ** are, therefore, marked out with an asterisk as model-forms, for the notice of the beginner.

4. Unfrequent forms:\* *Sing. 3 fem.* in ח- (as in Arab. Æthiop. Aram.) e. g. חָלַתְּ Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1, a) common also in stems ל and ל ( § 74, Rem. 1, § 75, Rem. 1).—2 *mas.* חָ (the full form) for חָ, as חָנְנִיךָ, Mal. ii. 14; comp. Gen. iii. 12. This occurs often.—2 *fem.* sometimes has still a *Yodh* at the end, especially in Jeremiah and Ezekiel, as חָלַתְּיָי Jer. xxxi. 21 (which should properly be spoken חָלַתְּיָי, according to what is said of the pronoun חָיָי in § 32, Rem. 4). With this is connected the form חָלַתְּיָי before suffixes (§ 59, 1, c).—1 *com.* sometimes without *Yodh*, as חָטַתְּ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This, however, is found only in K<sup>e</sup>thibh; the Q<sup>e</sup>ri has the full form.—*Plur. 2 fem.* חָלַתְּיָי (according to others חָלַתְּיָי) Amos iv. 3.—3 *com.* seldom with the full plural ending ין (often in Chald. and Syr.), as חָלַתְּיָי Deut. viii. 3, 16, or with a superfluous א (according to Arabic orthography), as חָלַתְּיָי, Jos. x. 24. In the Future, the form with ין is more frequent; see § 47, Rem. 4.

N.B. 5. In connexion with the affirmatives, חָ, חָ, חָ, the tone is on the penultima, and the word is *Milél*; with the others it is *Milra* (§ 15. 2). The place of the tone is shifted, a) in several persons by the *pause* (§ 29, 4), where it is moved backwards, and at the same time the vowel of the second syllable, if dropped, is restored again, as חָלַתְּיָי, חָלַתְּיָי, חָלַתְּיָי; b) by *Vav conversive of the Preterite*, where it is moved forwards one syllable (§ 49, 3).

SECT. 45.

THE INFINITIVE.

1. The Infinitive, originally a verbal substantive, has two forms—a shorter and a longer form. The shorter (*Infinitive construct*), in Kal חָטַל, is the most usual; it can take the pronominal suffixes, can be followed both by the nominative of the subject and the accusative of the object (§ 133), and may be preceded by prepositions, as חָטַל to kill (§ 132, 2). The longer form (*Infinitive absolute or emphatic*), in Kal חָטַל, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb, as an adverbial accusative, for the sake of emphasis. The first is the original form, and has retained more of the character and flexibility of a verbal noun; the second is somewhat more inflexible, and expresses rather the abstract idea of the verb. See full explanations in the Syntax (§§ 131—133).†

2. Between חָטַל and חָטַל, there is this difference in the form, that the latter has *Cholem* unchangeable, but the former has *Cholem* changeable (hence with *suff.* חָטַל). In the derived conjugations (except *Hiphil* and *Hophal*), the *Inf. absol.* has also generally such a firm *ô*, although the *Inf. constr.* has other vowels, e. g. in *Piel* we have חָטַל besides חָטַל.

\* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, in a proper sense, be called Chaldaisms, Syriacisms, and Arabisms.

† In Rüdiger's Paradigms, the *Inf. constr.*, as the predominant form, is put before the other, under the name of Infinitive, κατ' ἐξοχήν; but we deviate in this respect in our Tables of the present edition.—E.D.T.

Besides קטל, the Infin. Kal has also the following unusual forms:—

- a) קטל, e. g. שָׁכַב *to lie*, Gen. xxxiv. 7.  
 b) קטלה and קטלה, קטלה (feminine forms from קטל and קטל); as שָׂנְאָה *to hate*, קָרְבָּה *to approach* Ex. xxxvi. 2, חֲמִיָּה *to pity* Eze. xvi. 5. (As a verbal noun, also, the Infin. may take the feminine ending.)  
 c) קִטְּלָה (as in Chaldee); e. g. קִיָּרָה *to call*, Num. x. 2.

These infrequent forms are in more common use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition ל, as לְקַטֵּל *interficiendo, ad interficiendum*, לְנַפֵּל *ad cadendum*, (for *to fall*.)

The ל is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Daghesh lene*, viz., לְנַפֵּל *lin-pōl* (§ 28, 1), so also לִיקְטֹל, just as in the Fut. יִקְטֹל, יִקְטֹל. On the contrary, בְּנַפֵּל Job iv. 13, בְּנַפֵּל 2 Sam. iii. 34, where the prepositions ב and ב are conceived to be less closely connected with the Infinitive, and by way of exception also with ל, as לְנַתֹּשׁ וְלְנַתֹּשׁ Jer. i. 10.

## SECT. 46.

### THE IMPERATIVE.

1. The leading form of the Imperative קַטֵּל (קִטְּלָה) is the same which lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.† It expresses only the *second* person, but has inflexions for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), but this is expressed by the Future in the jussive (§ 127, 3, c), and even the second must be expressed by the jussive form, when a negative precedes, as אַל תִּקְטֹל *ne occidas* (not קַטֵּל). The proper passive conjugations have no Imperative,‡ but the reflexive Niphal and Hithpaël have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below, in § 47, 2. Like the Future, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קַטֵּל, there is also one with *Pathach*, as קַטֵּב (as in the *Inf.* and *Fut.*) 2 Sam. xiii. 5; but *Pathach* in קַטֵּב is the regular vowel for the *Imp.*, from קַטֵּב. See the Paradigm.

† The *Inf. absol.* also is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect, and Future. It might rather be supposed, that the Imper. is a shortening of the 2nd person of the Future (קַטֵּל, from תִּקְטֹל); but in reality these three forms are each independent, and have not sprung one from another, but stand all alike on the basis of the abstract verb (§ 39, 1). The *inflexion* of the Imper. may certainly have been borrowed from the Future.

‡ An Imper. is found twice (Eze. xxxii. 19; Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

2. Less frequently there is found in the first syllable of the feminine and plural form an *ô* (Qamets-chatuph), instead of the *é*, as *קָוְצוּבֹו* *draw ye* Ezc. xxxii. 20, *קִיְלָרִי* *reign thou (fem.)* Judges ix. 10.

3. In the form *קָטַלְתְּ*, the *ה־* is at times dropped, and then a helping vowel is introduced, as in *שָׁמְעוּנָה* *hear ye (fem.)* for *שָׁמְעֶנָה* Gen. iv. 23; comp. *קָרְאוּ* *call ye (fem.)* for *קָרְאוּנָה* Ex. ii. 20. The shortening is probably owing to the guttural.

SECT. 47.

THE FUTURE AND ITS INFLEXION.\*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are *pre-fixed* (*preformatives*) † to the stem in the abstract form (*קָטַל*). These formative particles, inasmuch as they stand *before* the verbal form, the tendency of which is to have the tone at the end, are much more abbreviated than the affirmatives of the Preterite, so that in every case only one consonant remains (*׳, ה, ם, ן*) mostly with a very short vowel, viz., vocal *Sh'va*. But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the Table, § 40, 2.

2. The derivation and signification both of the preformatives and affirmatives, are still in most cases clear.

In the *1st pers. sing.* *אֶקְטַל*, *plur. תִּקְטַל*, *ם* is an abbreviation of *אֲנִי*, *ן* of *אֲנֹכִי*. This person required no addition at the end.

In the *2nd pers. sing.* the *ת* in *תִּקְטַל* is from *אֲתָה*, the *׳* in *תִּקְטַלִּי* is the sign of the feminine, as in *אֲהַרְיִי* *thou (feminine, see § 32, Rem. 4)*. In the *2nd pers. plur.* the *ו* (more fully *וּ*, see Rem. 4) in *תִּקְטַלוּ* is the sign of the plural as in the 3rd person and already in the Preterite (§ 44, 1), and is here appropriated to the

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\* In this translation the grammatical terms, used by Gesenius himself, and by most other Hebraists, are generally retained, in preference to those adopted by Rödiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are here designated by the usual names. By Rödiger, however, the *Future* is called *Imperfect*, as expressing what is unfinished, in progress, and future; in contradistinction from the *Perfect*, which expresses what is actually finished and past, or conceived to be so (see in the *Syntax*, § 125). It may be added, that Prof. Lee calls the Future the *Present* tense. In this, however, he seems to stand alone.—Tr.

† There is this striking difference in the formation of the two tenses, that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate; while the Future, on the contrary, begins with the pronoun denoting the subject from which the action of the verb proceeds. See more in the *Syntax*, § 123, etc.

masculine;\* נָה in הַקְטָנָה is the sign of the plural *feminine* (in Chaldee ׀ֿ), or borrowed from הַנָּה *ev.*

In the 3rd person יִקְטֹל, the ' cannot be so easily explained, as no corresponding pronoun can be found for it in the Hebrew; the ' may, however, stand as a stronger consonant for ו (from הוּא), properly וְקָטַל, because ו at the beginning of a word was mostly avoided in Hebrew (comp. יָשַׁב for וָשַׁב, § 69); and hence the plural יִקְטָלוּ by adding the plural-ending וּ. The ת in the *feminines* תִּקְטָלְנָה, תִּקְטָלְנָה, which are precisely the same as the 2nd person, is probably allied to the feminine-ending, ת־ [or it may come, as Gesenius thought, from הִיא *she*, by changing ה into ת, which is often done].

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy יִקְטֹל is followed by all the other forms which receive no addition at the end, and that of תִּקְטָלוּ by the forms יִקְטָלוּ, תִּקְטָלוּ; analogous to קְטָלְנָה is תִּקְטָלְנָה in the Imperative.

Rem. 1. The final *ō* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infn.* and *Imper.* Hence, *a*) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. *b*) Before Maqqeph it becomes Qamets-chatuph; e. g. וְיִכְתֹּב שָׁם and *he wrote there*, Josh. viii. 32. *c*) It becomes vocal Sh'va before the affirmatives וְ and וּ. In the few instances in which it remains before such affirmatives, the pointing becomes י, because it stands close before the pause, e. g. יִשְׁפֹּטוּ יִשְׂרָאֵל *yīsh-pūtū (they will judge)* Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N.B. 2. This *Cholem* is confined almost exclusively to verbs *middle A*, like קָטַל, *Intransitive* verbs (*middle E* and *O*) take *ä* (*Pathach*) in the Future, as יִגְדֹל *to be great, Fut.* יִגְדֹל; יִקְטֹן *to be small, Fut.* יִקְטֹן. Sometimes both forms exist together; the *Fut.* with *ō* is then transitive, and that with *ä* intransitive; e. g. יִקְצֹר *he will cut off, will reap*; יִקְצַר *he will be cut off*, i. e. will be short. So also יִקְלֹט, *Fut. ō, to subdue*; *Fut. ä, to be subdued*; Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. יִשְׁתֵּךְ and יִשְׁתֶּךָ *he will bite*. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִתֶן; *he will give*. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

3. For the *3rd plur. fem.* תִּקְטָלְנָה is substituted in three instances, to distinguish it from the *2nd pers.*, the form יִקְטָלְנָה, as in Chaldee and Arabic; e. g. יַעֲבֹדְנָה *they shall arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances תִּקְטָלְנָה seems to have been used improperly for the *3rd pers. singular*, Ex. i. 10; Judg. v. 26 (and, according to some, Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; and in the French *patois*, *j'avons* for *j'ai*).—In the Pentateuch ׀ (nā) occurs in place of נָה, especially after *Vav conversive* (§ 49, 2); e. g. Ex. i. 18, 19; xv. 20, as in Arabic *nā*. A still more abbreviated form of this termination is found in the *Imp.* (§ 46, Rem. 3).—Once occurs (Eze. xvi. 50) the anomalous form תִּקְטָלְנָה with ׀ inserted, after the manner of verbs עָל and עָל (§ 67, 4, § 72, 5).

N.B. 4. The plural forms ending in ׀ appear also not unfrequently with the fuller ending ׀ֿ,

\* This is also the proper gender of the plural syllable *ān*, *ā*. It is true that in the Pret. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Pret. for the masculine alone; as in Syriac, *mas qātālū, fem. qātālna*, so in Arabic, *mas. qātālū, fem. qātālna*.



most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as רָזְזוּן׃ *they tremble* Ex. xv. 14, תִּשְׁמְעוּן׃ *ye shall hear* Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, וְיָרִבּוּן׃ קִנְיָת׃; comp. iv. 3; Gen. xviii. 28, 29, 30—32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11, בְּלֹא יִרְאוּן יְהוּיִן יְחֹזֵן וְכֹשֵׁן׃ *they see not; may they see and be ashamed.*\* This original ending ׀ is common in Aramæan and Arabic; yet in the vulgar Arabic it is shortened. Of the Fut. with ם appended, אִשְׁשֵׁן׃ Jer. x. 5, is the only example.

5. In like manner תִּקְטְלֵן׃ has a longer form with final ׀, viz., תִּקְטְלֵן׃, which is also common in Aramæan and Arabic. The ׀- here is scarcely original; probably it arose from imitation of the plural-ending ׀. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become Sh'eva, is restored and takes the tone, as תִּקְטְלֵן׃, תִּקְטְלֵן׃. Comp. § 29, 4.

SECT. 48.

SHORTENING AND LENGTHENING OF THE FUTURE AND IMPERATIVE.

(*Jussive and Cohortative Forms.*)

1. For the insufficiency of specific forms to express the *relative Tenses* and the *Moods* in the Hebrew and its kindred dialects, a small compensation is made by *changes* in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common form of the Future and two others, viz., a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Future, however, occurs only in the 1st person (with unimportant exceptions), while its shortened form is confined to the 2nd and 3rd persons. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common Indicative form of the Future.

In Arabic the distinction is always clear. Besides the common indicative Future *yáqtulu*, it has, a) a Subjunctive, *yáqtula*; b) a Jussive, *yáqtul*; and c) a so-called *Future energetic*, *yáqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *a*, הִ- (He *paragogic*), attached to the 1st person; e. g. תִּקְטְלֵן׃ for תִּקְטֵן׃. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *passives*), and has the tone wherever it is taken by the affirmatives ׀ and ׀-, hence it affects the final

\* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33.—1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

vowel in precisely the same manner as these do; e. g. in *Kal*, אֶשְׁמְרָה I will observe; in *Pi'el*, נִנְתְּקָה let us break asunder, Ps. ii. 3; but in *Hiphil*, אֶזְכִּירָה I will make mention of.

In a very few instances the more obscure ending הֶ־ takes the place of ה־ (according to § 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the 3rd person (Is. v. 19; Eze. xxiii. 20; Ps. xx. 4). The 2nd person, however, receives it in the Imperative. See No. 5.

הֶ־, as an accusative-ending to a noun, denotes *motion* or *tendency towards a place* (§ 90, 2), and after the same analogy the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), etc. (see § 128).

4. The *Jussive* occurs only in the 2nd and 3rd persons. Its form is orthographically often the same as that of the Indicative, e. g. יִקְטֹל as Ind. *he will kill*, as Juss. *let him kill*. But at times the shortening is clearly indicated, as will be shown in every case under the conjugations. In the regular verb it is confined, as a distinct form, to *Hiphil*, as Juss. יִקְטֹל for Ind. יִקְטִיל. It is found in *Kal* and *Hiphil* of verbs עו, as יָמַח and יָמַחַת for יָמוּחַ and יָמִית; and in all the conjugations of verbs לָה, where it consists in the removal (*apocopé*) of the ending הֶ־; e. g. יִגַּל for יִגְלֶה. (Hence the term, *Future apocopated*, is frequently applied to this form.) But in all cases the plural forms of the *Jussive* coincide with the common, only that the ending ון cannot occur. Also the 2nd pers. sing. fem. sounds like תִּקְטְלִי, תִּמְחִלִי, etc., and besides also all the singular and plural forms, when they have pronominal suffixes, e. g. תִּמְחִלֵּנִי, as Indicative in Jer. xxxviii. 15, as *Jussive* in xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses *command* and *wish*, and stands also in conditional sentences (§ 128).

5. The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by הֶ־) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both together. The lengthened *Imp.* occurs, e. g. in *Kal* of the regular verb, as שָׁמַר, שְׁמֹרָה, שָׁכַב, שְׁכַבָה; the shortened *Imp.* in verbs לָה, as גַּל for גְּלֶה; both together in *Hiphil*, as הִקְטִיל and הִקְטִילָה for הִקְטִיל. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as קוּמָה stand up, קוּמָה! הֵן give, הֵנָּה give!

## SECT. 49.

## PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will be shown more fully in the Syntax (§§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Preterite, the others being in the future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: *In the beginning created (Pret.) God the heavens and the earth.* 3 v. *And said (Fut.) God, Let there be light, and there was (Fut.) light.* 4 v. *And God saw (Fut.), etc.* Just the reverse in Is. vii. 17: *Jehovah will bring (Fut.) upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, etc.* 18 v. *And it will happen (Pret. וְהָיָה) on that day . . . .* 19 v. *And they will come (Pret.).* This progress of time, this succession of thought, is usually indicated by the *Vav copulative*, which, however, in this case, partly, receives itself a somewhat different form, and partly affects the form of the Preterite and Future to which it is prefixed.\*

2. The *Vav conversive of the Future* is the most important. This *a*) is regularly prefixed with *Pathach* and a *Daghesh forte* in the next letter, as וַיִּקְטַל and *he killed*, but to the 1st person sing. with *Qamets* (according to § 22, 1), as וַאֲקַטֵּל and *I killed* [see another exception with *Daghesh forte* omitted, as וַיִּדְבֵּר and וַיְהִי, in § 20, 3, *b*]; *b*) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיִּקְטַל ( § 53, Rem. 4), and often at the same time draws the tone back to the penultima, as יָמָת, shortened יָמַת, with *Vav conversive* וַיָּמַת (*and he died*), § 67, Rem. 2 and 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4 and 7; § 73, Rem. 2.† Yet it is often, particularly in the later books, prefixed to the 1st person sing. with the lengthened form in הָ, e. g. וַאֲמַרְתָּה and *I plucked*, Ezra ix. 3. See more in § 129.

\* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] *Vav conversive* (i. e. converting the *Fut.* into the *Pret.* and the *Pret.* into the *Fut.*). Better [in the opinion of Rödiger, who follows Ewald] is the term *Vav consecutive*, since it essentially denotes sequence or progress.

† The forms, also, in וַי and וַיְ, occur very seldom after *Vav conversive*, וַיִּיבִין Judges viii. 1; Eze. xliv. 8.

This ו is, as to form, a strengthened *Vav copulative* (comp. וְכִי, וְכִי, וְכִי, where the prepositions וְ, וְ, וְ are strengthened in a similar way), in the sense of *and then, and so*.

The retracting of the tone is found also in similar connexions, like וְכִי, and the shortening of the verb at the end (*apocopé*) is only accidentally similar to the form of the Jussive, yet this seems to have occasioned the growing use of the Cohortative form in the 1st person.\*

3. The counterpart of *Vav conversive of the Future* is *Vav conversive of the Preterite*, which joins Preterites to a foregoing Future. In form it is the usual *Vav copulative* (וְ), e. g. וְהָיָה (after a Fut.) *and it will be*; yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima, † e. g. וְהִלַּכְתִּי *I went*, וְהִלַּכְתִּי (with a Fut. preceding) *and I will go*, Judges i. 3; וְהִבְרִיחָהּ Pret., וְהִבְרִיחָהּ *and it shall divide*, Ex. xxvi. 33. See more on the use of the Preterite in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It does not take place *a*) in the 1st pers. pl. וַיִּשְׁכְּנוּ Gen. xxxiv. 16; *b*) in verbs וָלַ and וָלַ, c. g. וַעֲשִׂיתָ Ex. xxvi. 4, 6, 7, 10, etc., (on the contrary, וַחֲפַרְתָּ ibid. vs. 9 and others).

## SECT. 50.

### THE PARTICIPLE.

1. Kal has two forms of the Participle, viz., an *active*, called also *Pôl* (פֹּעֵל), and a *passive*, or *Pâul* (פְּעוּל). † The latter is probably a remnant of a lost passive form of קָטַל.

In the Aramæan the passives of Piël and Hiphil are in like manner lost, except in the Participles.

2. The form of the Participle active of Kal in the intransitive verbs *mid. E*, and *mid. O*, coincides with the form of the 3rd person sing. of the Preterite, as יָשַׁן

\* The opinion of earlier grammarians, according to which וַיִּקְטַל is an abbreviation and contraction from וְהָיָה יָקַטַל *it was (that) he killed*, is in every respect erroneous, and now nearly obsolete. The ו is everywhere an emphatic *and*. When entire sections and books of the Old Testament begin with it, it is a proof that they were either originally connected with what precedes them, or have been afterwards thus combined together (Lev., Num., Josh., 1 Sam., 2 Sam., Ruth, Est.); so indeed do some books begin with the simple copulative וְ (Ex., 1 Ki., Ezr.). Equally unfounded is the opinion that it is a contraction of וְהָיָה יָקַטַל.

† As to whether the hastening of the tone *forward* expresses in itself the reference to the *future*, and, on the contrary, the shifting of it *backward*, as in וַיִּקְטַל, a closer connexion with what is *past*, may be left undecided.

‡ The Jewish Grammarians call the Participle also גְּיֻנְיָ (middle word); yet not in the sense of the Latin name, but as used for a present tense (§ 134, 2), and accordingly holding the *middle* place between the Preterite and the Future.

sleeping, from יָשַׁן; יָגַר fearing, from יָגַר. Comp. the formation of the Part. in Niphal, § 51, 1. But the Participle in verbs *mid. A*, takes the form of קָטַל, the  $\delta$  of which has sprung from  $\hat{a}$ , *qôtel* from *qâtel* (§ 9, No. 10, 2). The form קָטַל is in common use only as a verbal noun (§ 84, 1). The inflexion of the Participle in *Piël*, *Hiphil*, *Hithpaël* follows a different method.

3. Participles form their feminine and plural like other nouns (§§ 87, 94).

Rem. 1. An unfrequent form is הוֹמִיץ supporting, Ps. xvi. 5 (for הוֹמִיץ, from הוֹמִיץ); comp. לָבִיב 2 Kings viii. 21, and the *prop. n.* אֹבִיב 1 Chron. xxvii. 30. Many reckon here also יֹסֵף Is. xxix. 14; xxxviii. 5; but this is much rather 3 *sing. fut.* Hiphil of יָסַף. Compare a quite similar construction Is. xxviii. 16. The form הוֹלֵם Is. xli. 7, for הוֹלֵם, is explained by § 29, 3, b.

2. The Participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English, *aged, fled*. Thus, חָזַן means *holding* (not *held*), Cant. iii. 8; מְבִטִּים *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

## B. DERIVED CONJUGATIONS.

### SECT. 51.

#### N I P H A L.

1. The full characteristic of this conjugation is the syllable הֵן (in the corresponding seventh conjugation in Arab. *هـ*) prefixed to the ground-form. This characteristic appears only in the *Inf. constr.* הֵקָטַל, which is contracted from הֵקָטַל. With this are connected the *Imp.*, which has the same form, and the *Fut.* יֵקָטַל, contracted from יֵהֵקָטַל. In the *Pret.* the (less essential) He is dropped, and only Nun remains as the characteristic, hence נִקָטַל. The same applies to the Participle, which is distinguished from the Preterite only by the long (ִ) as נִקָטַל *fem.* נִקָטַלָה or נִקָטַלָת. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the *Pret.* and *Part.* by the *Nun* prefixed; in the *Imp. Inf.*, and *Fut.*, by the *Daghesh* in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, *Daghesh forte* must be omitted (§ 63, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. *The significations of Niphal.* It is similar to the Greek *middle voice*, and hence, a) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר to *look to one's self, to beware*, φυλάσσεσθαι, נִסְתַּר to *hide one's self*; often in verbs which express passion or feeling which re-acts on the mind, as נָהַם to *trouble one's self, to grieve*, נִאָנַח to *bemoan one's self, to bewail*; comp. ὀδύρεσθαι, *lamentari, contristari*. b) Next, it frequently

expresses reciprocal action, as from שָׁפַט to judge, נִשְׁפָּט to contend with another at law; יָצַי to counsel, Niph. to consult together; comp. the middle and deponent verbs βουλευέσθαι (נוֹעֵי), μάχεσθαι (נִלְחָח), altercari, praeliari. c) It has, also, like Hithpaël (§ 54, 3, c) and the Greek middle, the signification of the active, with the addition of self, Lat. sibi, for one's self, e. g. נִשְׁאַל to ask for one's self (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα to put on (one's self) a tunic. Here, instead of the accusative (se), the remoter object (usually expressed by the dative sibi) lies in the idea of the conjugation. d) It is often also passive of Kal, e. g. יָלַד to bear, Niph. to be born; קָבַר to bury, Niph. to be buried; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. כָּבַד to be in honour, Piël to honour, Niph. to be honoured, כָּהַר in Piël to conceal, Hiph. to make disappear, to destroy, Niph. passive of both: and in this case its meaning may again coincide with Kal (הָלַה Kal. and Niph. to be sick), and even take an accusative (§ 138, 2, Rem. 1).

Examples of denominatives are, נִזְרַר to be born a male Ex. xxxiv. 19, (from זָרַר a male), לָלַבב cordatum fieri Job xi. 12, (from לָבַב heart).

The older Hebrew grammarians have represented Niph'al as the proper passive of Kal. This representation is decidedly incorrect; for Niph'al has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 50, 1), and the Arabic has an independent conjugation, corresponding with Niph'al (*ingatala*), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Niph'al in the form נִנְאֵל, Is. lix. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly the predominant one; but it was first derived from the reflexive. The הָן prefixed has the force of a reflexive pronoun, like הֵן in Hithpaël.\*

Rem. 1. The Inf. absol. נִקְטַל connects itself, in form, with the Preterite, to which it bears the same relation, as קָטַל to קָטַל. Examples of this form, נִשְׁאַל rogando 1 Sam. xx. 6, נִדְבַר desiderando Gen. xxxi. 30. An example of the other is, הִנְתָּן Jer. xxxii. 4; once נִדְבַר exaudiendo Eze. xiv. 3. The ה in the final syllable (which is essentially long) is also exhibited in this Infinitive form in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *d*. Moreover, the form הִנְקַטַל is not less frequently used for the Inf. absol., e. g. Num. xv. 31; Deu. iv. 26; 1 Ki. xx. 19.

2. In Pause, Pathach often takes the place of Tseré in the final syllable; e. g. וַיִּנְמַל and he was weaned Gen. xxi. 8, as also in other cases (§ 29, 4, Rem.). In the 2nd and 3rd persons plural feminine, the form with Pathach is more common than that given in the Paradigm, e. g. הִזְכְּרָה they shall be remembered, Isa. lxxv. 17; but only few examples occur of these forms.

3. When the Fut., Inf., or Imp. is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing

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\* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun = *se*; in the ancient Slavic and Bohemian, *amat-se* stands for *amatur*, in Dacoromanic *io me laudu* (I am praised). See Pott's *Etymologische Forschungen*, Th. 1, S. 133 ff., Th. 2, S. 92; Bopp's *Vergleichende Grammatik*, S. 686 ff.

the tone, takes *Seghol* instead of *Tsere*; e. g.  $\text{וַיִּשָּׁל בָּהּ}$  *he stumbles at it*, Eze. xxxiii. 12;  $\text{וַיִּשְׁמָע לוֹ}$  *and he heard him*, Gen. xxv. 21; comp.  $\text{וַיִּשְׁמָע אֱלֹהִים וַיִּעֲתָר}$  *and God heard*, 2 Sam. xxi. 14; Ezr. viii. 23. In a few words, this form with the retracted tone has become the exclusive one, as  $\text{וַיִּשְׁמָע הַשָּׁמַיִם}$  *take heed*, Ex. xxiii. 21;  $\text{וַיִּלָּחֶם}$  *and he fought*, Num. xxi. 1.

4. For the 1st pers. sing.  $\text{אֶקְטֹל}$  the form  $\text{אֶקְטֹלִי}$  is equally frequent, as  $\text{אֶהְרָשׁ}$  *I will be found*, Eze. xiv. 3;  $\text{אֶשָּׁבַע}$  *I swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

SECT. 52.

PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *qattala*, Aram.  $\text{קָטַל}$ ) is the *doubling of the middle stem-letter*. In the active, the Fut.  $\text{יִקְטֹל}$  and the Part.  $\text{מְקַטֵּל}$  (preformatives of which retain their original *Sh'eva*) are formed, according to the general analogy, from the Inf. and Imp.  $\text{קָטַל}$ . The passive (Pual) has an obscure vowel of the third class after the first stem-letter, and *ā* (Pathach) after the second. In other respects the analogy is the same. In the inflexion of the Preterite of Piël, *Pathach* takes the place of *Tsere* in the 1st and 2nd persons ( $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתְּ}$ ), which properly have for their basis the form  $\text{קָטַל}$ . See Rem. 1.

The  $\text{ו}$ , which occurs also in the succeeding conjugations, as the characteristic of the Part., is connected with  $\text{מִי}$  *who?* in the sense of *some one*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases: *a*) Always when this letter is a guttural (§ 64, 3). *b*) Sometimes, though rarely, when this letter has *Sh'eva* (§ 20, 3, *b*), as  $\text{יִשְׁרְהוּ}$  Job xxxvii. 3, for  $\text{יִשְׁרְהוּ}$  *he directs it*;  $\text{שִׁלְּחָהּ}$  *she stretches forth*, for  $\text{שִׁלְּחָהּ}$  Eze. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *litera dagessanda*; e. g.  $\text{לָקְחָהּ לָקְחָהּ}$  *she is taken*, Gen. ii. 23; comp. ix. 14; Judges xvi. 16. In the Fut. and Part. the *Sh'eva* under the preformatives may always serve as a mark of these conjugations.

2. *Significations of Piël.* *a*) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6—9);\* e. g.  $\text{צָחַק}$  *to laugh*, Piël *to sport, to jest* (to laugh repeatedly);  $\text{שָׁאַל}$  *to ask*, Piël *to beg*; hence it denotes that the action is *performed upon many*, as  $\text{קָבַר}$  *to bury (one)* Gen. xxiii. 4, Piël *to bury (many)* 1 Kings xi. 15.

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\* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words, *reichen, recken; streichen (stringo, Anglo-Saxon strecan), strecken*; comp. *Strich, Strecke; Wacker*, from *wachen*; others in which it has the *causative* signification, are *stechen, stecken; wachen, wecken*; in Greek  $\text{τῆλαιω}$  *to bring to an end*, from the stem  $\text{τελω}$  *to end*,  $\text{γεννάω}$  *to beget and to bear*, from  $\text{γενω}$  *to come into being*. The above examples from the German show also that *ch*, when doubled, takes the form of *lk, ck*, in accordance with the laws relating to the *Daghesh* in Hebrew (§ 13, 3).

(So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose*; סָפַר *to count*, Piël *to relate*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, *b*) It has a *causative* signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach*. It often takes the modifications expressed by, *to permit*, *to declare* or *to regard*, *to help*, as הֵיָה *to let live*; יָדַק *to declare innocent*; יָלַד *to assist in child-bearing*. *c*) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from קָן *nest*, קָנַן *to make a nest*; from עָפָר *dust*, עָפַר *to throw dust, to dust*. It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name (as in English, *to behead, to skin, to bone*), e. g. שָׁרַשׁ (from שָׁרֵשׁ *a root*) *to root out, extirpate*; וָנַב (from וָנַב *tail*) properly *to injure the tail*, hence *to rout the rear* of an army; וָשָׂן *to remove the ashes*. So also in verbs the origin of which cannot be traced to a noun; e. g. סָקַל *to stone*, and also *to remove the stones*, sc. from a field.\*

The significations of the passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen*.

In Piël, the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea; e. g. רָפָא in Piël *to stitch up*, in Kal *to heal*; בָּרָא, Piël *to cut, to hew out*, Kal *to form, to make*; גָּלָה, Piël *to uncover*, Kal *to reveal*.

In intransitive verbs, also, Piël occurs as an intensive form, but only in poetry, as חָמַת *frangi*, Jer. li. 56; פָּתַח *to be open*, Is. xlvi. 8; lx. 11; רָוַה *to be drunken*, Is. xxxiv. 5, 7.

N.B. Rem. 1. The Pret. Piël has frequently (-) in the final syllable, instead of (·), e. g. אָפַד *to destroy*, שָׁבַד *to break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9), and in the middle of a period, when other words immediately follow; but at the end of a period, *Tere* is the more common vowel. Comp. גָּדַל Is. xlix. 21 with גָּדַל Jos. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, as דִּבֶּר *to speak*, קָפַר *to atone*, כָּבַס *to wash clothes*.

A single instance of (-) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, נִשְׁחָה *to cause to forget*, occasioned by the play upon the name מְנַשְׁחָה. Compare the quadriliteral פָּרַשָׁה, which is analogous in form with Piël (§ 56).

2. The Fut., Inf., and Imp., when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. יִבְקֹשׁ לוֹ *he seeks for himself* Is. xl. 20, יִקְדֹּשׁ לִי *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1st pers. sing. Fut., there occurs, besides אֶשְׁתַּלֵּם, also in a few cases the form with (·) under א, as אֶזְרָה Lev. xxvi. 33; and even with (-), as אֶזְרָה Zech. vii. 14 (according to § 23, 4, Rem. 2). With *Var. conv.* we have also אֶזְרָה for אֶזְרָה Judges vi. 9. Instead of תִּקְדֹּשׁ לִי are found such forms as תִּקְדֹּשׁ לִי, but only in Is. iii. 16, and xiii. 18.

\* In Arabic, *denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal יָבַר (from יָבַר) *to buy and sell grain*; Lat. *causari, prædari*, etc.



3. The Inf. absol. has the special form קָטַל, as יָצַר *castigando* Ps. cxviii. 18, and in Pual, גָּנַב Gen. xl. 15. But more frequently the form קָטַל is used; e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbuts, is found less frequently Qamets-chatuph, e. g. מְיָאֲדָם *dyled red* Nah. ii. 4; comp. iii. 7; Ps. lxxii. 20; lxxx. 1. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as יוֹלֵךְ Judges xviii. 29.

5. For the Inf. abs. of Pu. there is found גָּנַב Gen. xl. 15. The Inf. constr. does not occur in the regular verb.

6. The Part. Pual sometimes occurs without the prefix הָ; it is then distinguished, like the Part. Niph., only by the *Qamets* in the final syllable, e. g. לָקְחָה *taken*, 2 Kings ii. 10; comp. יוֹלֵךְ for מְיָלֵךְ Judges xiii. 8; also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

## SECT. 53.

## HIPHIL AND HOPHAL.

1. The characteristic of the active is הָ with (־) or (־) prefixed to the stem, and י־ inserted after the second radical. From the Inf. הִקְטִיל are formed the Fut. and the Part. יִקְטִיל, מִקְטִיל, for יְהִקְטִיל, מְהִקְטִיל. In the passive, the הָ is expressed with an obscure vowel, and the second syllable has *ā* instead of *ī*, as הִקְטַל or הִקְטִיל, Fut. יִקְטַל or יִקְטִיל, Inf. absol. הִקְטַל; and in its other forms it follows the general analogy. The inflexion has nothing peculiar, except that in the 1st and 2nd pers. Pret. the י־ is dropped, and Pathach takes its place, as הִקְטַלְתָּ, הִקְטַלְתָּ; which is explained by the analogy of the Aramæan (אִקְטַל) and of the Arabic (أَقْتَل), where the י־ is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The *marks* of this conjugation are therefore, in the Pret., Imp., and Inf., the prefix הָ; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is *Pathach*, in Hophal, *Qibbuts* or *Qamets-chatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 52, 2, *b*), e. g. יָצָא *to go forth*, Hiph. *to bring out of, to lead forth*; קָדַשׁ *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piël and Hiphil are both in use in the same signification, as נָצַח *to perish*, Piël and Hiph. *to destroy*; but generally only one of them is found, or they have some difference of signification, as כָּבַד *to be heavy*, Piël *to honour*, Hiph. *to make heavy*. Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow, bend*.

The causative and transitive signification of Hiphil is sometimes employed after a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by

intransitive verbs. Especially, was any change in one's *habit of body* conceived (and very rightly too) by the Hebrew, as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;\* e. g.  $\text{שָׁפַן}$ , Hiph. *to become fat* (properly *to produce fat*);  $\text{חָזַק}$  and  $\text{חָזַקְתָּ}$ , Hiph. *to become strong* (properly *to develop strength*);  $\text{עָטַף}$ , Hiph. *to become feeble*. The same analogy applies to  $\text{עָשַׂר}$ , Hiph. *to become rich* (properly *to make, to acquire, riches*); also especially to words which express *the taking of a new colour*, as  $\text{הִצְטַרֵּם}$  *to become red*,  $\text{הִלְבִּין}$  *to become white*, etc. Moreover, what is merely a *state or condition*, becomes, in the Hebrew mode of conception, an *act*; e. g.  $\text{הִתְקַרֵּיט}$  *not to be silent*, but properly *to keep silence* (*silentium facere*, Plin.);  $\text{הִרְנִיעַ}$  *to lead a quiet life*,  $\text{הִאָּרִיךְ}$  *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, as  $\text{הִיטִיב}$  *to deal well*,  $\text{הִשְׁחִיחַ}$  *to do wickedly*, properly *to make good, or bad* (sc.  $\text{הִרְכִּיב}$ ,  $\text{הִרְכִּיבֵי}$ , which are often also expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing*, or *putting forth*, that of which the original noun is the name, e. g.  $\text{הִשְׁרִישׁ}$  *to put forth roots*,  $\text{הִקְרִיף}$  *to put forth horns*. It also expresses the actual use of a member, as  $\text{הִאָּזַן}$  *to listen* (properly *to make ears*);  $\text{הִלְשִׁין}$  *to chatter, to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*, e. g.  $\text{יָבַל}$  *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Preterite of Hiphil retains always the  $\text{־}$  of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with  $\bar{i}$  and  $\bar{e}$ . *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sheva*, and, with gutturals, it is changed into *Pathach*.

2. The Inf. absol. has generally *Tsere*, with and without *Yodh*; as  $\text{הִקְרִישׁ}$  Judg. xvii. 3;  $\text{הִכְבֵּד}$  Ex. viii. 11;  $\text{הִשְׁמִיר}$  Amos ix. 8. After the manner of the Chaldee, we have  $\text{אֵ$  instead of the  $\text{ה}$  in  $\text{מָנַע}$  *mane surgendo*, Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form  $\text{הִקְטִיל}$  (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms  $\text{הִקְטִילָה}$  and  $\text{הִקְטִילֵהוּ}$ , as  $\text{הִשְׁמַן}$  *to make fat*,  $\text{הִקְשִׁיבָה}$  *attend!* The first takes *Seghol* before *Maqqeph*, as  $\text{הִסְקֹרְנָא}$  Job xxii. 21.  $\text{הִקְטִילֵהוּ}$  and  $\text{הִקְטִילֵהוּ}$  are never shortened.

N.B. 4. In the Fut. of Hiph. the form with *Tsere* for the Jussive is the usual one, as  $\text{אֵל־תִּגְדֵּל}$  *make not great* Obad. 12,  $\text{יִקְרַח}$  *let him cut off* Ps. xii. 4, especially with  $\text{ו}$  *convers.*, as  $\text{וַיִּבְרַח}$  *and he divided* Gen. i. 4. Before *Maqqeph* this *Tsere* becomes *Seghol*, as  $\text{וַיִּחַקְרֵבֵהוּ}$  *and he held him* Judg. xix. 4. In the plural the forms  $\text{יִקְטִילוּ}$  and  $\text{יִקְטִילוּ$  stand also for the Jussive and with  $\text{ו}$  *conv.*, e. g.  $\text{וַיִּדְרִיבֵהוּ}$  Judg. xviii. 22: but the  $\bar{i}$  (after the manner of the Aramæan) sometimes becomes *Sheva*, as  $\text{וַיִּדְרִבוּ}$  *and they bent* Jer. ix. 2,  $\text{וַיִּדְרִבּוּ$  *and they pursued* 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g.  $\text{יִשְׁלַם}$ , is not an essential variation.

5. The form of the Part. with ( $\text{־}$ ) in the *sing.* is doubtful (Is. liii. 3); but perhaps the plurals  $\text{מְהַלְמֵים}$  *dreamers* Jer. xxix. 8,  $\text{מְעֻזָּרִים}$  *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is  $\text{מְקַלְחָה}$ , e. g.  $\text{מִשְׁנֵהָ}$  Lev. xiv. 21. Comp. Gen. xxxv. 8.

\* The verb  $\text{עָשָׂה}$  *to make*, is employed in the expression of the same ideas, e. g. *to make fat* (*fatness*), *for, to produce fat upon his body*, Job xv. 27; *to make fruits, to make branches, for, to produce, to put forth*, Hos. viii. 7; Job xiv. 9. Compare in Latin, *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian, *far corpo, far forze, far frutto*.

6. In the Pret. are sometimes found the forms הִקְלַמְנִי *we have approached* 1 Sam. xxv. 7, and אֶנְאֵלְתִי *I have soiled* (with א for ה, as in Aramæan) Is. lxiii. 3. Comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic ה regularly gives place to the preformatives, as יִקְטִיל, מִקְטִיל, but not to prepositions in the Inf., לְהִקְטִיל, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as יְהוֹשִׁיעַ *he will save*, Ps. cxvi. 6, for יוֹשִׁיעַ; יְהוֹדֶה *he will praise*, for יוֹדֶה (in verbs פִּי only; on the contrary לְשַׁמֵּיעַ for לְהַשְׁמִיעַ Ps. xxvi. 7; לְהַאֲרִיב for לְהִאֲרִיב *to cause to faint*, 1 Sam. ii. 33. Comp. Is. xxiii. 11; Ps. lxxviii. 17.

N.B. 8. The *tone*, in Hiphil, does not fall on the affirmatives ו, ה, and י. They take it, however, in the Pret. when *Vav conversive* is prefixed, as וְהִבְדִּילָהּ Ex. xxvi. 33.

9. In the passive (*Hophal*) Pret., Fut., and Part. ה (ו) is found in the first syllable as well as ח (ו), הִקְטַל, but not so often in the regular verb, e. g. הִשְׁכַּב Eze. xxxii. 32, and הִשְׁנָה xxxii. 19; הִשְׁלַךְ, Part. מִשְׁלָךְ 2 Sam. xx. 21, and הִשְׁלַכְתָּ Is. xiv. 19; but verbs פִּי have ה constantly, as הִזַּר (according to § 9, 9, 2).

10. The Inf. absol. is distinguished by (·) in the final syllable; e. g. הִתְחַלַּל *fasciando* Eze. xvi. 4, הִנְחִיחַ *nuntiando* Jos. ix. 24. Of the Inf. constr., as given in the Paradigm, there happens to be no example in the regular verb.

11. For Imperative Hophal, see above, § 46, 1, note.

## SECT. 54.

### H I T H P A E L.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קָטַל the syllable הִתְ (Chald. אַתְ, Syr. אַתְ\*), which, like הִתְ in Niphal (§ 51, 2, Rem.), has undoubtedly the force of a reflexive pronoun.

2. The ת of the syllable הִתְ in this conj., as also in Hithpoël and Hithpalel (§ 55), suffers the following changes:—

a) When the first radical of the verb is a sibilant (ס, ז, ש), it changes places with ת (§ 19, 5), as הִשְׁתַּמַּר *to take heed*, for הִתְשַׁמַּר; הִתְשַׁבַּל *to be burdened*, for הִתְסַבַּל. A single exception is contained in Jer. xlix. 3. With צ, moreover, the transposed ת is changed into the more nearly-related ט, as הִצַּטִּירַק *to justify one's self* for הִצַּתִּירַק.

b) Before ד, ט, and ת, it is assimilated (§ 19, 2), e. g. הִדַּבֵּר *to converse*, הִטַּהַר *to cleanse one's self*, הִתַּמַּם *to conduct one's self uprightly*; sometimes also before נ and כ, as הִנְבִּיאַ *to prophesy*, elsewhere הִתְנַבֵּא; הִכּוֹנֵן for הִתְכוֹנֵן *to make one's self ready*. Once before ו Is. i. 16, before שׁ Eccl. vii. 16, before ר Is. xxxiii. 10.

\* See also in Hebrew אֶתְחַבֵּר 2 Chron. xx. 35.

3. *The significations of Hithpaël.* a) Most frequently it is *reflexive*, but chiefly of Piël, as הִתְקַדַּשׁ to sanctify one's self, הִתְנַקַּם to avenge one's self, הִתְאַזַּר to gird one's self. Then further it means, to make one's self that which is expressed by the first conjugation; hence, to conduct one's self as such, to show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so; e. g. הִתְגַּדַּל to make one's self great, to act proudly, הִתְחַכֵּם to show one's self cunning, crafty; also, Eccles. vii. 16, to think one's self wise; הִתְעַשֵּׂר to make, i. e. to feign, one's self rich. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל, Kal to mourn, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). b) It expresses *reciprocal action* (like Niph. § 51, 2, b), as הִתְרְאָה to look upon one another, Gen. xlii. 1. More frequently c) It expresses what one does indirectly to or for himself (comp. Niph. § 51, 2, c). It has then an active signification, and governs an accusative, e. g. הִתְפַּטֵּט exuit sibi (vestem), הִתְפַּתַּח solvit sibi (vincula). So without the accusative הִתְהַדְּד to walk about for one's self (ambulare). Only seldom d) It is *passive*, e. g. הִתְפַּקַּד to be numbered, mustered, Judges xx. 15, 17; xxi. 9. Comp. Niph. § 51, 2, d. So הִשְׁתַּכַּח to be forgotten, Eccl. viii. 10.

The passive *Hothpaal* is found only in the few following examples: הִתְפַּקְדוּ (so always for הִתְפַּקַּד) they were mustered, Numb. i. 47; ii. 33; הִטְפַּא to be rendered unclean, Deu. xxiv. 4; הִטְבַּח to be washed, Lev. xiii. 55, 56; הִדְשַׁנָּה it is smeared with fat, Is. xxxiv. 6.

Denominatives with the reflexive signification are: הִתְיַהַד to embrace Judaism (make one's self a Jew), from יְהוּד, יְהוּדָה Jew; הִצַּטִּיר to supply one's self with food for a journey, from צִידָה.

N.B. Rem. The Preterite, as in Piël, has frequently *Pathach* in the final syllable, as הִתְחַזַּק to be strengthened, 2 Chron. xiii. 7; xv. 8. Final *Pathach* occurs also in the Fut. and Imp., as הִתְחַכֵּם he deems himself wise, Eccles. vii. 16; הִתְקַדַּשׁ sanctify thyself, Jos. iii. 5. In *pause* these forms take Qamets, as יִתְאַפֵּל Eze. vii. 27, יִתְלַקְדוּ Job xxxviii. 30. With the form in Piël הִתְפַּלְגָה (§ 52, Rem. 2) comp. Hithp. הִתְהַלְכָה Zech. vi. 7.

## SECT. 55.

### UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by the vowels, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflexion, are—

1. *Poël*; as קוּטַל, *pass.* Poal קוּטַל, *reflex.* Hithpoël הִתְקוּטַל (corresponding to Conj. III. and IV. in the Arabic *qátala, qátıla, taqátaku*), *Fut.* יִקוּטַל, *Part.* מִקוּטַל, *Fut. pass.* יִקוּטַל, etc. In the regular verb it but very seldom occurs. Unquestionable examples are: *Part.* מִיִּנְפָטִי *my opponent at law*, Job ix. 15; יִרְעָמִי *I have appointed*, 1 Sam. xxi. 3 (unless we should read הַיִּרְעָמִי); שׁוּרֵשׁ *to take root*, *denom.* from נִירֵשׁ *root*. In verbs עָע (§ 67) it is more frequent, e. g. הוֹלֵל, סוּבֵב, הוֹגֵן.

The *signification* of Poël is, like that of Piël, often causative of Kal. Sometimes both Poël and Piël are in use in the same signification, as רִצְצוּ and רִצְצוּ *to oppress*; sometimes each has its peculiar modification of meaning, as סָבַב *to turn about, to change*; סוּבֵב *to go about, to surround*; הִלֵּל *to exult, to make foolish* (from הלל *to be brilliant*, but also *to be vainglorious, foolish*); הִגֵּן *to make pleasant, to commiserate*; נִירֵשׁ *to root out*, שׁוּרֵשׁ *to take root*.

With קוּטַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קָרַטַל (§ 30, 3).

2. *Pilel, Pulal, Hithpalel*; as קָטַלַל and קָטַלַל, *pass.* קָטַלַל, *reflex.* הִתְקָטַלַל, like the Arabic Conj. IX. *iqṭalla*, and XI. *iqṭállā*, used especially of permanent states or conditions, e. g. of colours, as שָׁנְנוּ *to be at rest*, רָעְנוּ *to be green*; *pass.* אָמַלַל *to be withered*; but of these verbs there is no example in Kal. It is more frequent in verbs עָע, where it takes the place of Piël and Hithpaël (§ 72, 7).

3. *Pealal*; as קָטַלַלַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession, e. g. סָתַרְתָּר *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סָתַר *to go about*; *pass.* הִמְרַמְרַר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is—

4. *Pilpel*, formed from verbs עָע and עָע, by doubling both of the essential stem-letters; as כִּכְכַּב, from כָּב=כָּב; כִּלְכַּל, from כָּל (כול). This also is used of motion rapidly repeated, which all languages are prone\* to express by repetition of the same sound, צִצְצָה *to chirp*, צִלְצַל *to tinkle*, זִרְזַר *to gurgle*, עִפְעָף *to flutter* (from עָף *to fly*).

With Hiphil are connected—

5. *Tiphel*; as תִּקְטַל, with ת prefixed, as תִּרְגַּל *to teach one to walk, to lead* (*denom.* from רִגַּל *a foot*); in a stem of לָהּ תִּתְרַה, *Fut.* יִתְרַה *to vie with*, Jer. xii. 5; xxii. 15 (from הִרָה *to be ardent, eager*). The Aramæan has a similar form, תִּרְגַּם *to interpret*.

6. *Shaphel*; as שִׁקְטַל, frequent in Syriac, as שִׁלְהַב *to flame*, from להב. In Hebrew it is found only in the noun שִׁלְהַבֵּת *flame*, § 84, No. 35.

Forms of which single examples occur:—7. קָטַלַט, *pass.* קָטַלַט; as מִן־הַסָּפִים *scaled off, having the form of scales* Ex. xvi. 14, from הִסֵּף, הִשֵּׁף *to peel, to shell*.—8. קָטַטַל, as יִרְיַף *a violent rain*, from יָרַף.—9. נִתְקַטַל (frequent in the Rabbinic), a form compounded of Niphil and Hithpaël, found in the examples נִתְקַטְּרוּ for נִתְקַטְּרוּ *they suffer themselves to be warned* Eze. xxiii. 48, נִתְקַטְּרָה for נִתְקַטְּרָה *to be expiated* Deut. xxi. 8.

We may mention also, as worthy of notice,—10. the form הִצְוִצַר *to sound the trumpet*, commonly

\* Compare *tinnio, tintinnus*, and in German *Tichtack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs עָע produces also the same effect; as in לָקַק *to lick*, דָּבַדַּב *to beat*, טָפַטַּפ *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-clu, ern*, in *flimmern, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

derived from the stem הָצַר. But it is probably a *denom.* from הַצִּינָרָה a trumpet, an *onomatopoeic* form like the old Latin *taratantara=tuba*. Ennius apud Servium ad Æn. 9, 503.

## SECT. 56.

## QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur:—

*Pret.* פָּרִישָׁו he spread out, Job xxvi. 9 (with *Pathach* in the first syllable, as in Chaldee). *Fut.* יִכְרֹסְקִינָה he will devour it, Ps. lxxx. 14. *Pass.* רָטַפֵּשׁ to become green again, Job xxxiii. 25. *Part.* מִכְרָבָל girded, 1 Chr. xv. 27. After Hiphil הִשְׁמָאֵל contracted הִשְׁמָאֵל to turn to the left (denominative from שָׁמַאל), Gen. xiii. 9, and other places.

## C. REGULAR VERB WITH PRONOMINAL SUFFIXES.\*

## SECT. 57.

The accusative of the personal Pronoun which follows a verb active may be expressed *a*) by a distinct word, אֵת (the sign of the accusative), with the *suffix* (§ 117, 2), as קָטַל אֵתוֹ (he has killed him); or *b*) by a mere *suffix*, as קָטַלְהוּ or קָטַלוּ (he has killed him). The second method is the usual one (§ 33), and it is only of it we now treat.†

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58, and the latter in §§ 59—61.

\* We treat of this subject here in connexion with the regular verb, in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

† On the cases where the former must be employed, see § 121, 4, Rem.

C. REGULAR VERB WITH SUFFIXES. §§ 57—61.

C. REGULAR VERB WITH SUFFIXES. §§ 57—61.										
SUFFIXES for 1 Sing. 2 Sing. m. 2 Sing. f. 3 Sing. m. 3 Sing. f. 1 Plur. 2 Plur. m. 2 Plur. f. 3 Plur. m. 3 Plur. f.										
PRET. Kal. 3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתָּ	קָטַלְנָו	קָטַלְתֶּם	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ
3. f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתָּ	קָטַלְתִּנּוּ	קָטַלְתֶּכֶם	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ
2. m.	קָטַלְתִּנִּי } קָטַלְתִּנִּי }	—	—	קָטַלְתֶּהוּ קָטַלְתֶּהוּ	קָטַלְתָּ	קָטַלְתִּנּוּ	—	—	קָטַלְתֶּם	קָטַלְתֶּנּוּ
2. f.	קָטַלְתִּינִי	—	—	קָטַלְתֶּיהוּ קָטַלְתֶּיהוּ	קָטַלְתָּ	קָטַלְתִּינּוּ	—	—	קָטַלְתֶּימ	קָטַלְתֶּינּוּ
1. c.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתֶּיו	קָטַלְתָּ	—	קָטַלְתֶּכֶם	קָטַלְתֶּנּוּ	קָטַלְתֶּימ	קָטַלְתֶּינּוּ
Plur. 3. c.	קָטַלְתִּינוּ	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתֶּיהוּ	קָטַלְתָּ	קָטַלְתִּינוּ	קָטַלְתֶּכֶם	קָטַלְתֶּנּוּ	קָטַלְתֶּימ	קָטַלְתֶּינּוּ
2. m.	קָטַלְתִּינוּ	—	—	קָטַלְתֶּיהוּ	קָטַלְתָּ	קָטַלְתִּינוּ	—	—	קָטַלְתֶּימ	קָטַלְתֶּינּוּ
1. c.	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתֶּיהוּ	קָטַלְתָּ	—	קָטַלְתֶּכֶם	קָטַלְתֶּנּוּ	קָטַלְתֶּימ	קָטַלְתֶּינּוּ
INF. Kal.	קָטַלְיָ } קָטַלְיָ }	קָטַלְתָּ } קָטַלְתָּ }	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתָּ	קָטַלְנָו	קָטַלְתֶּם } קָטַלְתֶּם }	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ
IMP. Kal.	קָטַלְנִי	—	—	קָטַלְהוּ קָטַלְהוּ	קָטַלְנָו	—	—	—	קָטַלְתֶּם	—
FUT. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ יִקְטַלְהוּ	יִקְטַלְנָו	יִקְטַלְתֶּם	יִקְטַלְתֶּנּוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּנּוּ
3. m. with Nun epenth.	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנָו	יִקְטַלְנָו	—	—	—	—	—
Plur. 3. m.	יִקְטַלְנוּ	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּנּוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּנּוּ
PRET. Piél.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּהוּ	קָטַלְתָּ	קָטַלְנָו	קָטַלְתֶּם	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּנּוּ

SECT. 58.

THE SUFFIX OF THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal Pronoun*; and they are the following:—

Singular.			Plural.		
1. comm.	נִי; גִי; יִי	me.	1. comm.	נוּ, נוֹ, יִי	us.
2. {	{ m. ךָּ, ךָּ־ (‘khā), in pause יִי f. ךָּ, ךָּ־, ךָּ־, ךָּ־	} thee.	2. {	{ m. כֶּם, כֶּם־ f. כֶּן, כֶּן־	} you.

<i>Singular.</i>	<i>Plural.</i>
3. { <i>m.</i> הוּ, וּ; הוּ הַ, (הוּ), וּ; הוּ הַ <i>him.</i> <i>f.</i> הָ; הָ; הָ <i>her.</i>	3. { <i>m.</i> הֵם,* ם; םַ (contr. from הֵם־), םַ, םַ (contr. from הֵם־), םַ, poet. } <i>them.</i> מוּ, מוּ, מוּ <i>f.</i> הֵן,* ן; ןַ, ןַ, ןַ

2. These suffixes clearly are, for the most part, *shortened forms of the personal Pronoun*, and only some of them require explanation.

In the suffix of the 2nd person (ךָ, כָּךְ, כֵּן) the basis appears to be a lost form of the pronoun אַתָּה with כַּ† instead of ת (אֲנִי, אַתָּה; אֲנִי), which was employed here in order to distinguish the suffixes from the affirmatives of the Preterite (§ 44, 1).

In the 3rd person *masc.*, out of הוּ, by rejecting the feeble *h*, there arose *ā-u*, and thence *ô* (§ 23, 5), usually written וּ, much more seldom הוּ. In the *fem.*, the suffixes from הִיא ought, according to analogy, to sound הָ, הָ, הָ; but instead of הָ, we have, for the sake of euphony, simply הָ, where the ה is regularly a consonant, and therefore marked with *Mappiq*.

Once (Eze. xli. 15) אֵן stands for הָ, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by the regard had to the form and tense of the verb which received them. Thus, *three forms* of almost every suffix may be distinguished:

- a) One beginning with the consonant itself, as נִי, הוּ, נוּ, (הֵם), ם, etc. This is appended to verbal forms which end with a vowel, as קָטְלוּנִי, קָטְלוּהוּ.
- b) A second and a third, with the so-called *union-vowels* † (נִי־, נִי־) for the verbal forms which end with a consonant (for the exception, see § 59, Rem. 3): with the union-vowel *a* for the forms of the Preterite, as קָטְלוּנִי, קָטְלוּהוּ, קָטְלוּם; with the *union-vowel e* (rarely *a*) for the forms of the Future and Imperative, as יִקְטְלוּהוּ, יִקְטְלוּם. To the Preterite belongs also the suffix וּ, as having originated

\* ם occurs very seldom as *verbal* suffix (Deut. xxxii. 26); הֵן not at all. Yet they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

† Traces of this lost form appear still in the affirmatives of the Æthiopic Preterite, as *qatalka* (thou hast killed), and also in the Samaritan (see Gesenii *Anecdota Orientalia*, p. 43). Comp. what was said in § 44, 1, on קָטְלוּנִי. The forms with *t* and *k* are not unfrequently interchanged in languages generally (see § 33, 3, note).

‡ We retain the common name *union-vowel* [Bindevocal], although it rests on a rather superficial view, and is somewhat vague. These union-sounds seem, for the most part, to be residues of ancient terminations of the verb, like *i* in קָטְלוּהוּ. Take, for example, the Hebrew form *qatal-ani*, when compared with the Arabic *qatala-ni*; and, on the other hand, the Heb. *qatalatni* and the Arab. *qatalatni*.



from  $\text{הוּ}$ . With  $\text{ך}$ ,  $\text{ם}$ ,  $\text{ן}$ , the uniting sound is only a half vowel (*vocal Sh'va*), as  $\text{ךְ}$ ,  $\text{םְ}$ ,  $\text{ןְ}$ , e. g.  $\text{קָטַלְךָ}$  (*q'tāl'khā*); or when the final consonant of the verb is a guttural,  $\text{ךֹ}$ , e. g.  $\text{שָׁלַחְךָ$ . In *pause*, this Sh'va becomes *Seghol* with the tone  $\text{ךֻ}$ .

Rem. 1. As *rare* forms, may be mentioned: *sing.* 2nd pers. *m.*  $\text{ךָ}$  1 Kings xviii. 44, in *pause*  $\text{ךֹ}$  Is. lv. 5, and  $\text{כָּה}$  Prov. ii. 11; *fem.*  $\text{כִּי}$ ,  $\text{כִּי־}$  Ps. cxxxvii. 6, and in the later Psalms frequently. ( $\text{כִּי־}$ , contrary to the rule, appended to the Pret. in Judges iv. 20.)—In the 3rd pers. *masc.*  $\text{הִי}$  Ex. xxxii. 25, Num. xxiii. 8; *fem.*  $\text{הִי־}$  without *Mappiq* Num. xv. 28, Jer. xlv. 19.—The forms  $\text{מוֹ}$ ,  $\text{מוֹ־}$ ,  $\text{מוֹ־}$ , are strictly poetic (except Ex. xxiii. 31); instead of  $\text{מוֹ}$ , we find  $\text{מִי}$  once in Ex. xv. 5. On the origin of these forms, see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91), we discover: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the noun, is longer, as  $\text{נִי}$ ,  $\text{נִי־}$ ,  $\text{נִי־}$ , *me*,  $\text{־י}$  *my*. The reason is, that the object of the verb is less closely connected with it than the possessive pronoun is with the noun; on which account, also, the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted a *Nun*-syllable,  $\text{נ־}$ ,  $\text{נֹ־}$  (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Future and in *pause*, e. g.  $\text{יְבַרְכֶנּוּהוּ}$  *he will bless him* (Ps. lxxii. 15),  $\text{יְכַבְּדֶנּוּנִי}$  *he will honour me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, viz.—

1st pers.  $\text{נִי־}$ ,  $\text{נִי־}$ , for  $\text{נִי־}$ ,  $\text{נִי־}$ ;

2nd pers.  $\text{ךִי־}$ , once  $\text{ךִי־}$  (Jer. xxii. 24);

3rd pers.  $\text{נוֹ־}$  for  $\text{נוֹ־}$ , also  $\text{נוֹ}$  (Num. xxiii. 13); *fem.*  $\text{נִי־}$  for  $\text{נִי־}$ ;

1st pers. plur.  $\text{נִינוֹ־}$  for  $\text{נִינוֹ־}$ .

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* distinctly written are rare, only poetic (Jer. v. 22), and do not occur at all in 3 *fem. sing.* and 1 *plur.* The contracted forms (with the *Nun* assimilated) are rather frequent, especially in *pause*.

N.B. This *Nun* is of a demonstrative nature, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention as to the object of the verb. This *Nun* is frequent in Chaldee; in Samaritan it is appended also to the Preterite, and in similar cases even a *n* inserted. In the Syriac there is a *Yodh* with consonant power used in the same way.

## SECT. 59.

### THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Preterite have in part a different form, when connected with the suffixes; viz.—

a) In the 3 *sing. fem.*  $\text{ת־}$ ,  $\text{ת־}$ , the original feminine-ending, for  $\text{ה־}$ ;

- b) 2 *sing. masc.* besides  $\text{תָּ}$  also  $\text{תֵּ}$  to which the union-vowel is attached, but the only clear instance of it is with  $\text{גִּי}^*$ ;
- c) 2 *sing. fem.*  $\text{תִּי}$ , likewise an older form for  $\text{תָּ}$  (comp.  $\text{אֶתִּי}$ ,  $\text{קָטְלֹתִי}$ , § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.
- d) 2 *plur. masc.*  $\text{תוּ}$  for  $\text{תֶּם}$ , which is explained by the Arabic *antum*, *qatalum*, Chald.  $\text{אֲתוּן}$ ,  $\text{קָטְלֹתוּן}$  for  $\text{אֲתֶם}$ ,  $\text{קָטְלֹתֶם}$  (§ 32, Rem. 5). Of the *fem.*  $\text{קָטְלֹתֵיךְ}$  with suffixes there is no instance, but probably it took the same form as the masc.

We exhibit, first, the forms of the Preterite in *Hiphil* as they appear in connexion with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

<i>Sing.</i>	<i>Plur.</i>
3 m. $\text{הִקְטִיל}$	3 c. $\text{הִקְטִילוּ}$
3 f. $\text{הִקְטִילְתְּ}$	
2 m. $\text{הִקְטִילְתָּ}$ , $\text{הִקְטִילְתֶּם}$	2 m. $\text{הִקְטִילְתֶּם}$
2 f. $\text{הִקְטִילְתִּי}$ , $\text{הִקְטִילְתֵּי$	
1 c. $\text{הִקְטִילְתִּי}$	1 c. $\text{הִקְטִילְנוּ}$

The beginner is recommended to practise first the manner of connecting the suffixes with this Hiphil-form, and then to apply himself to that with the Pret. of Kal. (See No. 2.)

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of *Kal*, certain vowel changes, in consequence of which the following forms present themselves:—

<i>Sing.</i>	<i>Plur.</i>
3 m. $\text{קָטַל}$ ( $\text{קָטַל}$ , Rem. 1)	3 c. $\text{קָטְלוּ}$
3 f. $\text{קָטַלְתְּ}$	
2 m. $\text{קָטַלְתָּ}$ ( $\text{קָטַלְתֶּם}$ , Rem. 4)	2 m. $\text{קָטַלְתֶּם}$
2 f. $\text{קָטַלְתִּי}$ ( $\text{קָטַלְתֵּי}$ , Rem. 4)	
1 c. $\text{קָטַלְתִּי}$	1 c. $\text{קָטַלְנוּ}$

These forms are exhibited in connexion with all the suffixes in Paradigm C. It will be seen there, too, how the *Tsere* in *Piël* changes sometimes into *Seghol*, and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2nd pers. pl.,  $\text{כֶּם}$  and  $\text{כֵּן}$ , are (together with  $\text{הֶם}$  and  $\text{הֵן}$ ) rather weightier [more strongly accented] forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3 m. *sing.* of Pret. Kal a greater shortening than the others (called *light suffixes*), e. g.  $\text{קָטַלְכֶם}$ ,  $\text{קָטַלְכֵן}$ . This difference has still greater effect in the case of *nouns* (§ 91).

\* The short *a* here belongs probably also to the form of the verb itself. See the preceding § 3, *b*, note.

2. In the 3 *sing. masc.* קָטְלוּ is also contracted into קָטְלוּ, according to § 23, 5, and so likewise in the 2 *sing. masc.* קָטַלְתָּהוּ into קָטַלְתּוּ.

3. The 3 *sing. fem.* קָטַלְתָּ (= קָטַלְתְּ) has the twofold peculiarity, *a*) that the ending *ath* constantly draws the tone to itself, except with ׀ם and ׀ן (sec Rem. 1), and then takes the suffixes that make a syllable of themselves (׀י, ׀ך, ׀הי, ׀ה, ׀ני, ׀ם, ׀ן) without a union vowel, contrary to the general rule (§ 58, 3, *a*); *b*) with the other suffixes the union-vowel is indeed adopted, but the tone is drawn back to the penultima, so that they appear with shortened vowels (׀ֶ׀׃, ׀ֶ׀׃ e. g. אֶהְבֶּבְתָּ she loves thee Ruth iv. 15, אֶשְׂרֹפְתָם it burneth them Is. xlvi. 14, אֶנְנִבְתָם she has stolen them Gen. xxxi. 32. For אֶתְּ׀ֶ׃ etc., we find in *pause* אֶתְּ׀ֶ׃ Ps. lxi. 10, אֶתְּ׀ֶ׃ Cant. viii. 5, and also without *pause*, for the sake of correspondence in sound, אֶהְבֶּבְתָּךְ (she has born thee) in the same verse (Cant. viii. 5). The forms קָטַלְתָּהוּ and קָטַלְתָּהּ are *contr.* from קָטַלְתָּהוּ and קָטַלְתָּהּ after the analogy of אֶנְיֶ׃, for אֶנְהֶ׃ (§ 57, 4).

4. In the 2 *sing. masc.* קָטַלְתָּ is always used, and the suffixes have no union-vowel, except in אֶקַּלְתָּנִי, from אֶקַּלְתָּ and אֶנִיֶ׃, e. g. אֶקַּרְתָּנִי thou searchest me Ps. cxxxix. 1, but also אֶזְבַּחְתָּנִי thou hast forsaken me Ps. xxii. 2. In the 2 *sing. fem.* תִּי is written also defectively אֶלְתָּנִי Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used אֶשְׂפַּעְתָּנִי thou (fem.) adjurest us Cant. v. 9; Jos. ii. 17; and with *Tsere* הוֹרֵדְתָּנִי thou (fem.) hast let us down Jos. ii. 18.

5. From a verb *middle O* we have אֶכַּלְתָּיו I have subdued him Ps. xliii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

SECT. 60.

FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future, which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'va vocal* (ֶ׃), at times to *Chateph-qamets* (ֶ׃) Jer. xxxi. 33; but to *Qamets-chatuph* (ֶ׃) before ׀ך, ׀ם, ׀ן. Instead of אֶהְקַטְלְתָּהּ the form אֶהְקַטְלוּ\* is used as 2nd and as 3rd person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) is specially adopted at the end of the clause or period.

N.B. Rem. 1. Verbs with *Fut. A* (to which belong all that have a *guttural* for the 3rd radical, § 65) retain the full *A* in the *Fut.* and *Imp.*, and the *Pathach*, when it comes to stand in an open syllable, is lengthened into *Qamets*, e. g. אֶשְׁלַחְנִי send me Is. vi. 8, אֶלְבַּשְׁנִי it put me on Job xxix. 14, אֶנְאָלְדוּהוּ let them demand it back Job iii. 5.

2. Occasionally, as exceptions, *suffixes* occur also in the Future, with the union-vowel *a*, as אֶלְבַּשְׁנִי Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are at times appended also to the plural forms in ׀ן, e. g. אֶרַבְּאוֹנֵי ye crush me, Job xix. 2; elsewhere always without a union-vowel אֶמְצְאוּנִי they will find me, Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piel*, the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes ׀ך, ׀ם, ׀ן it is only shortened into *Seghol*, e. g. אֶקַּבֵּץְךָ he will gather thee, Deut. xxx. 4; more rarely into *Chireq*, as אֶאֱמַצְכֶם I will strengthen you, Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil*, the *Chireq* remains, as אֶלְבַּשְׁנִי thou clothest me, Job x. 11; and only rarely are to be met with forms like אֶעֱשִׁיכָהּ thou enrichest it, Ps. lxxv. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 4.

\* This form is also found as *feminine* without a suffix, Jer. xlix. 11; Eze. xxxvii. 7.

## SECT. 61.

## INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *acc.* of the personal pronoun), as  $\text{קָטַלְנִי}$  *to kill me*; but as a *noun* it can take also the *nominal suffix* (the *genitive*), as  $\text{קָטַלִי}$  *my killing* (see § 133, 1, 2). In either case it assumes the form  $\text{קָטַל}$ , with the *o* drawn backward (comp. the *segholate nouns* of the form  $\text{קָטַל}$ , with which  $\text{קָטַל}$  is nearly related, § 84, No. 10, 11, and § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form  $\text{שָׁבַב}$  becomes with suffixes  $\text{שָׁבַבְנִי}$  Gen. xix. 33, like nouns of the form  $\text{שָׁבַב}$ .

2. Before  $\text{ך}$ ,  $\text{ק}$ ,  $\text{נ}$ , forms are found which depart from the analogy of *segholate nouns*, e. g.  $\text{אָכַלְתֶּם$  *your eating* Gen. iii. 5,  $\text{עָמַדְתָּ$  *thy standing* Obad. 11; but, as conformable to this analogy, are to be regarded  $\text{אָכַרְתֶּם}$  *your harvesting* Lev. xix. 9, and  $\text{מָאַרְתֶּם}$  (*mō-ōsē-khēm*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* is applicable also to the leading form  $\text{קָטַל}$  of the *Imp.* The forms  $\text{קָטַלִי}$ ,  $\text{קָטַלוּ}$ , which are not presented in the Paradigm, suffer no change. For the *fem.*  $\text{קָטַלְנָה}$  is substituted the masculine form  $\text{קָטַלוּ}$ , as in the Future. On  $\text{שָׁלַחְנִי}$ , see § 60, Rem. 1. In the *Imp.* of *Hiphil*, not the form  $\text{הִקְטִיל}$ , but  $\text{הִקְטִיל}$  is used; e. g.  $\text{הִקְרִיבֶהּ}$  *offer it*, Mal. i. 8.

3. In the *Participles*, the shortening of the vowels is the same as in *nouns* of the like form, e. g.  $\text{קָטַל}$ ,  $\text{מְקַטֵּל}$ , according to § 93, Parad. VII.

On the difference between  $\text{קָטַלִי}$  and  $\text{קָטַלְנִי}$ , see § 135, 2.

## II. THE IRREGULAR VERB.\*

## A. VERBS WITH GUTTURALS.

## SECT. 62.

Verbs which have a guttural for one of the three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course  $\text{א}$  and  $\text{ה}$  come under consideration here only when they retain their power as consonants, and are not mere substitutes for vowels;  $\text{ך}$  also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we

\* See the general view of the classes, in § 41.

distinguish the cases in which the guttural is the first, second, or third stem-letter. The following three Paradigms, D, E, and F, where those conjugations, which are wholly regular, are omitted, exhibit their inflexions, and the following sections explain them more fully:—

TABLES OF THE VERBS WITH GUTTURALS.

D. VERB PE GUTTURAL. § 63.					E. VERB AYIN GUTTURAL. § 64.				
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3. m.	עָמַד	נִעְמַד * גַּעְמִיד * העָמִיד *	הָעָמִיד *	הָעָמִיד *	שָׁחַט	נִשְׁחַט	בָּרַח * בָּרַח *	בָּרַח *	הִתְבָּרַח *
3. f.	עָמְדָה	נִעְמְדָה * גַּעְמִידָה * העָמִידָה *	הָעָמִידָה *	הָעָמִידָה *	שָׁחַטָה *	נִשְׁחַטָה *	בָּרַחָה	בָּרַחָה	הִתְבָּרַחָה
2. m.	עָמַדְתָּ	נִעְמַדְתָּ גַּעְמִידְתָּ העָמִידְתָּ	הָעָמִידְתָּ	הָעָמִידְתָּ	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַחְתָּ	בָּרַחְתָּ	הִתְבָּרַחְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ גַּעְמִידְתְּ העָמִידְתְּ	הָעָמִידְתְּ	הָעָמִידְתְּ	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַחְתְּ	בָּרַחְתְּ	הִתְבָּרַחְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי גַּעְמִידְתִּי העָמִידְתִּי	הָעָמִידְתִּי	הָעָמִידְתִּי	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַחְתִּי	בָּרַחְתִּי	הִתְבָּרַחְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ גַּעְמִידוּ העָמִידוּ	הָעָמִידוּ	הָעָמִידוּ	שָׁחַטוּ *	נִשְׁחַטוּ *	בָּרְחוּ	בָּרְחוּ	הִתְבָּרְחוּ
2. m.	עָמַדְתֶּם *	נִעְמַדְתֶּם גַּעְמִידְתֶּם העָמִידְתֶּם	הָעָמִידְתֶּם	הָעָמִידְתֶּם	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַחְתֶּם	בָּרַחְתֶּם	הִתְבָּרַחְתֶּם
2. f.	עָמַדְתֶּן *	נִעְמַדְתֶּן גַּעְמִידְתֶּן העָמִידְתֶּן	הָעָמִידְתֶּן	הָעָמִידְתֶּן	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַחְתֶּן	בָּרַחְתֶּן	הִתְבָּרַחְתֶּן
1. c.	עָמַדְנוּ	נִעְמַדְנוּ גַּעְמִידְנוּ העָמִידְנוּ	הָעָמִידְנוּ	הָעָמִידְנוּ	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ
INF. constr.	עָמֹד *	הָעָמֹד *	הָעָמִיד *		שָׁחֹט	הִשְׁחַט	בָּרַח *	wanting	הִתְבָּרַח *
INF. absol.	עָמַד	נִעְמַד * גַּעְמִיד * העָמִיד *	הָעָמִיד *		שָׁחֹט	נִשְׁחֹט	בָּרוּח * בָּרוּח *		
IMP. m.	עָמֹד *	חַנֹּק * הָעָמֹד *	הָעָמִיד *		שָׁחַט *	הִשְׁחַט	בָּרַח *		הִתְבָּרַח *
f.	עָמְדִי	חַנִּי * הָעָמְדִי *	הָעָמִידִי	wanting	שָׁחַטִי *	הִשְׁחַטִי *	בָּרְחִי *	wanting	הִתְבָּרְחִי
Plur. m.	עָמְדוּ	חַנּוּ הָעָמְדוּ	הָעָמִידוּ		שָׁחַטוּ	הִשְׁחַטוּ	בָּרְחוּ		הִתְבָּרְחוּ
f.	עָמְדְנָה *	חַנּוּנָה * הָעָמְדְנָה *	הָעָמִידְנָה		שָׁחַטְנָה	הִשְׁחַטְנָה	בָּרַחְנָה		הִתְבָּרַחְנָה
FUT. 3. m.	יַעְמֹד *	יַחַנֹּק * יַעְמֹד *	יַעְמִיד * יַעְמִיד *		יִשְׁחַט *	יִשְׁחַט	יִבְרַח *	יִבְרַח *	יִתְבָּרַח *
3. f.	תַּעְמֹד	תַּחַנֹּק תַּעְמֹד	תַּעְמִיד תַּעְמִיד		תִּשְׁחַט	תִּשְׁחַט	תִּבְרַח	תִּבְרַח	תִּתְבָּרַח
2. m.	תַּעְמֹד	תַּחַנֹּק תַּעְמֹד	תַּעְמִיד תַּעְמִיד		תִּשְׁחַט	תִּשְׁחַט	תִּבְרַח	תִּבְרַח	תִּתְבָּרַח
2. f.	תַּעְמְדִי *	תַּחַנִּי * תַּעְמְדִי *	תַּעְמִידִי תַּעְמִידִי		תִּשְׁחַטִי *	תִּשְׁחַטִי *	תִּבְרַחִי	תִּבְרַחִי	תִּתְבָּרַחִי
1. c.	אֶעְמֹד *	אֶחַנֹּק אֶעְמֹד	אֶעְמִיד אֶעְמִיד		אֶשְׁחַט	אֶשְׁחַט	אֶבְרַח	אֶבְרַח	אֶתְבָּרַח
Plur. 3. m.	יַעְמְדוּ *	יַחַנּוּ * יַעְמְדוּ *	יַעְמִידוּ יַעְמִידוּ		יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְחוּ	יִבְרְחוּ	יִתְבָּרְחוּ
3. f.	תַּעְמְדְנָה	תַּחַנּוּנָה * תַּעְמְדְנָה	תַּעְמִידְנָה תַּעְמִידְנָה		תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַחְנָה	תִּבְרַחְנָה	תִּתְבָּרַחְנָה
2. m.	תַּעְמְדוּ	תַּחַנּוּ תַּעְמְדוּ	תַּעְמִידוּ תַּעְמִידוּ		תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּבְרְחוּ	תִּבְרְחוּ	תִּתְבָּרְחוּ
2. f.	תַּעְמְדְנָה	תַּחַנּוּנָה * תַּעְמְדְנָה	תַּעְמִידְנָה תַּעְמִידְנָה		תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַחְנָה	תִּבְרַחְנָה	תִּתְבָּרַחְנָה
1. c.	נִעְמַד	נִחַנֹּק נִעְמַד	נִעְמִיד נִעְמִיד		נִשְׁחַט	נִשְׁחַט	נִבְרַח	נִבְרַח	נִתְבָּרַח
FUT. apoc.			יַעְמֹד						Fut. with Suff. יִשְׁחַטְהוּ
PART. act.	עָמֹד	נִעְמֹד * מַעְמִיד *			שָׁחֹט	נִשְׁחַט	מְבָרַח *		מִתְבָּרַח *
pass.	עָמוּד		מַעְמוּד *		שָׁחוּט		מִבְרַח *		

F. VERB LAMEDH GUTTURAL. § 65.							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPIAL.	HITHPAEL.
PRET. 3. m.	שָׁלַח	נִשְׁלַחַ	שָׁלַח*	שָׁלַח	הִשְׁלִיחַ*	הִשְׁלַחַ	הִשְׁתַּלַּח*
3. f.	שָׁלְחָה	נִשְׁלַחְהָ	שָׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁלַחְהָ	הִשְׁתַּלַּחְהָ
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ*
2. f.	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שָׁלַחְתְּ*	שָׁלַחְתְּ*	הִשְׁלַחְתְּ*	הִשְׁלַחְתְּ*	הִשְׁתַּלַּחְתְּ*
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	שָׁלְחוּ	הִשְׁלְחוּ	הִשְׁלְחוּ	הִשְׁתַּלְּחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INF. constr.	שָׁלַח*	הַשְׁלַחַ*	שָׁלַח*		הִשְׁלִיחַ*		הַשְׁתַּלַּחַ*
INF. absol.	שָׁלַח*	נִשְׁלַחַ*	שָׁלַח*	wanting	הִשְׁלַחַ*	הִשְׁלַחַ*	
IMP. m.	שָׁלַח*	הַשְׁלַחַ*	שָׁלַח*		הִשְׁלַחַ*		הַשְׁתַּלַּחַ*
f.	שָׁלְחִי	הִשְׁלַחִי	שָׁלְחִי		הִשְׁלַחִי	wanting	הִשְׁתַּלַּחִי*
Plur. m.	שָׁלְחוּ	הִשְׁלְחוּ	שָׁלְחוּ	wanting	הִשְׁלְחוּ		הִשְׁתַּלַּחוּ*
f.	שָׁלְחֵנָה*	הִשְׁלְחֵנָה	שָׁלְחֵנָה*		הִשְׁלְחֵנָה		הִשְׁתַּלַּחֵנָה*
FUT. 3. m.	יִשְׁלַח*	יִשְׁלַחַ*	יִשְׁלַחַ*	יִשְׁלַח	יִשְׁלִיחַ*	יִשְׁלַח	יִשְׁתַּלַּח*
3. f.	תִּשְׁלַח	תִּשְׁלַחַ	תִּשְׁלַחַ	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
2. f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
1. c.	אֶשְׁלַח	אֶשְׁלַחַ	אֶשְׁלַחַ	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁלַח	אֶשְׁתַּלַּח
Plur. 3. m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁתַּלְּחוּ
3. f.	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה*
2. m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
FUT. apoc.					יִשְׁלַח		
FUT. with Suff.	יִשְׁלַחְנִי						
PART. act.	שָׁלַחַ*	נִשְׁלַחַ	מִשְׁלַחַ*		מִשְׁלַחַ*		מִשְׁתַּלַּחַ*
pass.	שָׁלְחוּ*			מִשְׁלַחַ		מִשְׁלַחַ	

SECT. 63.

VERBS PE GUTTURAL. E. g. עָמַד to stand. Parad. D, § 62.

The deviations from the regular verb may here be reduced to the following particulars:—

1. When the first stem-letter, at the beginning of the word, would regularly require a simple Sh<sup>va</sup> (קָטַל, קְטַלְתָּם), it takes here one of the composite Sh<sup>va</sup>s (§ 10, 2; § 22, 3); e. g. *Inf.* יֵעָמַר, אָכַל to eat, *Pret.* עָמַרְתָּם, הִפַּצְתָּם from הִפִּין to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chateph* (§ 28, 2), as יַעֲמַר, יִחַלֵּם he will dream, יֵאָסֵף he will gather; or the composite Sh<sup>va</sup> conforms to the vowel of the preformative, viz., when the latter is an essential characteristic of the form; e. g. *Pret. Niph.* נִעְמַר (for נִעְמַר), *Hiph.* הִעְמַר (for הִעְמַר), *Inf.* and *Fut.* הִעְמַר, הִעְמִיר, *Hoph. Pret.* הִעְמַר, *Fut.* יִעְמִיר. (On the *Methegh* in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh<sup>va</sup>; but in this case the preformative always has the vowel corresponding to the composite Sh<sup>va</sup>, which the guttural would take according to the above rule; e. g. *Fut. Kal* יִחַמַר he will desire, יִחַבֵּשׁ he will bind, *Niph.* נִחַפֵּךְ to change one's self, נִחַזֵּר girded, *Hiph.* הִחַסֵּר to cause to fail.

The grammarians call this the *hard*, the former with the *comp. Sh<sup>va</sup>* the *soft*, combination. Both forms often occur in the same verb.

3. When in forms like יַעֲמַר, נִעְמַר, the vowel of the final syllable is changed into simple Sh<sup>va</sup> vocal, on account of the accession of one of the affirmatives (י, י־, ה־), then the composite Sh<sup>va</sup> of the guttural gives place to the corresponding short vowel, as יַעֲמַר, plur. יַעְמָרוּ (read *yāām'dhū*); נִעְזְבָה she is forsaken. But here also there exists a harder form besides, as יִחַבְּלוּ they take a pledge, יִחַזְּקוּ, as well as יִחַזְּקוּ they are strong. Compare in general § 22, 4; § 28, 3.

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled (קָטַל, הִקְטַל), the doubling is always omitted, and the vowel of the preformative is lengthened in *Tsere*, as יַעֲמַר for יִעְמַר.

## REMARKS.

I. On *Kal*.

1. In verbs פָּא the *Inf. constr.* and *Imp.* take (־) under the first letter (according to § 22, 4, Rem. 2); as יִחַזֵּר gird Job xxxviii. 3, אָהַב love thou Hos. iii. 1, אָכַל to eat, with a prefix לִאֲחֹזֵר, לִאֲכֹל. The (־) is found here only when the tone is forcibly thrown forward; e. g. אָכַל הָאֵשׁ Num. xxvi. 10. For the same reason we have אָמַרְתָּם, not אִמַרְתָּם.

In the other forms also of the *Imp.*, the guttural often exerts its influence upon the vowel, which it changes to *Seghol*, as יִשְׁפֵּי strip thyself Is. xlvii. 2, יִרְכֵּה set thyself Job xxxiii. 5, especially when the second radical is also a guttural, as אִהַבֵּנִי Ps. xxxi. 24. *Pathach* occurs in הִקְלֵהוּ Prov. xx. 16.

2. The *Fut. A*, as the *Parad.* shows, has regularly under the first two letters ־־; and with the

hard combination  $\text{ֿֿֿ}$ , as  $\text{יִחְדַּל}$  *he ceases*,  $\text{יִחְכֵּם}$  *he is wise*. This is true likewise of those verbs *Pe guttural*, which are besides also  $\text{לֵה}$ , as  $\text{יִחְזֶה}$  *he sees*,  $\text{יִחַצֶה}$  *he divides*. The pointing  $\text{ֿֿֿֿ}$  is found even in verbs *Fut. O*, but less frequently, as  $\text{יִצְאָה}$ ,  $\text{יִחַצְּהָ}$ , *he lays bare*. The form  $\text{וַתַּעֲנֵב}$  *and she loves*, Eze. xxiii. 5, is the only instance of the hard combination  $\text{ֿֿֿֿֿ}$  in a verb *Fut. A*. In these forms the pointing  $\text{ֿֿֿֿֿ}$  is frequently shortened to  $\text{ֿֿֿֿ}$  (according to § 27, Rem. 5), as  $\text{יִאָבֵד}$  *he binds*, plur. with suffix  $\text{וַיִּאָבְדוּהוּ}$ ,  $\text{יִחַסְרוּ}$ ,  $\text{יִחַסְרוּהוּ}$ .

### II. On Hiphil and Hophal.

3. The rule given in Rem. 2 respecting  $\text{ֿֿֿֿֿ}$  and  $\text{ֿֿֿֿֿ}$  is applicable here also in the Pret. after *Vav conversive*; i. e. the throwing forward of the tone occasions a change of  $e^e$  and  $a^a$ , as  $\text{וַתַּעֲזֹבֶהָ}$  *thou didst set*,  $\text{וַתַּעֲזֹבֶהָ$  *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19;  $\text{וַתַּעֲבֹרְתִי}$ ,  $\text{וַתַּעֲבֹרְתִי}$ .

4. In the Pret. of *Hiph.*,  $\text{ֿֿֿֿֿ}$  is sometimes changed into  $\text{ֿֿֿֿֿ}$ , and  $\text{ֿֿֿֿֿ}$  into  $\text{ֿֿֿֿֿ}$  in *Hoph. Pret.*, by prolonging the short vowel, which was sustained by *Metheg*, e. g.  $\text{וַתַּעֲבֹרְתִי}$  *thou leddest over*, Jos. vii. 7;  $\text{וַתַּעֲלֶה}$ , *he brings up*, Hab. i. 15;  $\text{וַתַּעֲלֶה}$ , Nah. ii. 8.

### III. In General.

5. In the verbs  $\text{וַיִּחְיֶה}$  *to live*, and  $\text{וַיִּהְיֶה}$  *to be*, the guttural is treated as such only in very few forms; the *Fut.* is  $\text{וַיִּחְיֶה}$ ,  $\text{וַיִּהְיֶה}$ . The rule given under No. 1 is indeed true of these verbs, hence  $\text{וַיִּחְיֶה}$ ; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as  $\text{וַיִּחְיֶה}$ ,  $\text{וַיִּהְיֶה}$ , Eze. xxxvii. 5, 6.

6. For verbs  $\text{בָּא}$  in which  $\aleph$  loses its consonant and is resolved into a vowel, see § 68.

## SECT. 64.

VERBS AYIN GUTTURAL. E. g.  $\text{שָׁחַט}$  *to slaughter*. Parad. E, § 62.

The deviations from the regular verb are not so great in this class, and are mainly as follows:—\*

1. Where a simple *Sh<sup>va</sup>* is required, the guttural takes, without exception, the composite *Sh<sup>va</sup>* ( $\text{ֿֿֿ}$ ); e. g. *Pret.*  $\text{שָׁחַטוּ}$ , *Fut.*  $\text{יִשָּׁחַטוּ}$ , *Imp. Niph.*  $\text{הִשָּׁחַטוּ}$ . In the *Imp.*, the vowel supplied under the first radical conforms to the *Chateph* of the second; as  $\text{שָׁחַטוּ}$ ,  $\text{שָׁחַטוּ}$ .

So in the *Inf. Kal fem.*, as  $\text{וַתִּשָּׂחַט}$  *to love*,  $\text{וַתִּשָּׂחַט}$  *to languish*.

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Cholem* in *Inf. Kal*  $\text{שָׁחַטוּ}$ ,  $\text{שָׁחַטוּ}$  retained, but also, for the most part, the *Tsere* in *Fut. Niph.* and *Piël*  $\text{יִלָּחֵם}$  *he fights*,  $\text{יִנְחֵם}$  *he comforts*, and even the more feeble *Seghol* (after *Vav conversive*)  $\text{וַיִּלָּחֵם}$ . But in the *Fut.* and *Imp.* of *Kal*, the last syllable generally takes ( $\text{ֿֿֿ}$ ), through the influence of the guttural, even in *transitive* verbs, e. g.  $\text{שָׁחַטוּ}$ ,  $\text{יִשָּׁחַטוּ}$ ;  $\text{וַיִּעַק}$ ,  $\text{וַיִּעַקוּ}$ ;  $\text{בָּהָר}$ ,  $\text{יִבְהָרוּ}$  (seldom like  $\text{יִנְחֵם}$ ), and in the *Pret. Piël* also, *Pathach* occurs more frequently than in the regular verb, as  $\text{נָחַם}$ .

\* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.



3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* is inadmissible in the middle stem-letter; but, in the greater number of examples, particularly before ה, ה, and ץ, the preceding vowel remains short, the guttural having *Daghesh forte implicitum* (§ 22, 1); e. g. *Piël* שָׁחַק, *Inf.* שָׁחַק to jest; *Pual* רָחַץ to be washed; *Hithp.* הִטְהַרוּ cleanse yourselves. Before א, the vowel is commonly prolonged, and always before ר, as *Piël* מָאֵן to refuse, בָּרַךְ to bless, *Fut.* יִבְרַךְ, *Pass.* בִּרַךְ, seldom like נָאֵף to commit adultery.

Rem. 1. The peculiar feebleness of the א causes, in the *Pret. Kal* of the much-used verb שָׁאֵל to ask, a weakening of the ä (־) under it to (־), and in a closed syllable to (־) and to (־), when the syllable loses the tone, and the א is not preceded by a full vowel (exactly as in some verbs שָׂא, § 69, Rem. 4), e. g. with suffix, שָׁאֵלְךָ Gen. xxxii. 18, שָׁאֵלוּנִי Ps. cxxxvii. 3, 2nd. pers. plur. שָׁאֵלְתֶם 1 Sam. xii. 13; xxv. 5; 1 sing. with suffix שָׁאֵלְתִּיהוּ Judges xiii. 6; 1 Sam. i. 20; also in *Hiphil* הִשְׁאֵלְתִּיהוּ 1 Sam. i. 28. Comp. § 44, Rem. 2.

2. In *Piël* and *Hithp.*, the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz., a) Before a word of one syllable (according to § 29, b), as שָׁמַרְתָּ לְשֵׁרָתָא in order to serve there, Deut. xvii. 12; comp. Gen. xxxix. 14; Job viii. 18. b) After *Vav conversive*, as וַיְבָרֶךְ and he blessed Gen. i. 22, וַיִּנְרֹט and he drove out Ex. x. 11; comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Pret. Piël*: אָחַרוּ they delay Judges v. 28, for אָחַרוּ; and the similar form יָחַמְתִּי she conceived me Ps. li. 7, for יָחַמְתִּי or יָחַמְתִּי.

4. A few examples where the א, as a middle guttural, loses entirely its consonant sound and is resolved into a vowel, will be found in § 73, Rem. 4.

SECT. 65.

VERBS LAMEDH GUTTURAL. E. g. שָׁלַח to send. Parad. F, § 62.

1. According to § 22, 2, a and b, we here distinguish two cases, viz., either the regular vowel of the final syllable remains, and the guttural takes *Pathach furtive*, or the full vowel *Pathach* takes the place of the regular vowel. The more particular statement is as follows:—

a) The strong unchangeable vowels י, ו, ו ( § 25, 1), are always retained; hence *Inf. absol. Kal* שָׁלַח, *Part. pass.* שָׁלוּחַ, *Hiph.* הִשְׁלִיחַ, *Fut.* יִשְׁלַח, *Part.* מִשְׁלִיחַ. O, though less firm, is also retained in the *Inf. constr.* שָׁלַח, in order to distinguish it from the *Imp.* (as in verbs ץ guttural).

b) The merely tone-long O in the *Fut.* and *Imp.* of *Kal* becomes *Pathach*, as יִשְׁלַח, שָׁלַח. (With suff. יִשְׁלַחֲנִי, see § 60, Rem. 1.)

c) Where *Tsere* is the regular vowel of the last syllable, the forms with *Tsere* (attended by *Pathach furtive*) and *Pathach* are both employed. Usage, however, makes a distinction in these forms. Thus—

In the *Part. Kal* and *Piël*,  $\text{קִינְשָׁלָם}$ ,  $\text{שָׁלָם}$  is the exclusive form, and the full Pathach first appears in the *constr. state*  $\text{קִינְשָׁלָה}$ ,  $\text{שָׁלָה}$ .

In the *Fut.* and *Inf. Niph.*, and in the *Pret. Inf.* and *Fut. Piël*, the form with (—) is employed at the beginning and in the middle of a period, the one with (—) at the end, and in *pause*; e. g.  $\text{יָרַע}$  it is *diminished* Num. xxvii. 4, and  $\text{יָרַע}$  xxxvi. 3;  $\text{בָּרַעַ$  he cleaves Hab. iii. 9, and  $\text{בָּרַעַ$  Ezc. xiii. 11;  $\text{בָּלַע}$  to swallow, Hab. i. 13; Num. iv. 20. It may further be observed, that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.*; e. g.  $\text{שֶׁלַח}$  Deut. xxii. 7, else  $\text{שָׁלַח}$  to send.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (—), e. g.  $\text{הִצְלַח}$  prosper,  $\text{וַיִּבְרַח}$  and he caused to trust. The *Inf. absol.* takes (—) as  $\text{הִנְבִּיחַ$  to make high; but as *Inf. constr.* also  $\text{הוֹבִיחַ}$  occurs, Job vi. 26.

2. The guttural here has *simple* *Sh'va* whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals, § 22, 4), as  $\text{שָׁלַחְתִּי}$ ,  $\text{שָׁלַחְתָּ$ . But in the 2 *fem. Pret.* a helping-*Pathach* takes its place, as  $\text{שָׁלַחְתְּ}$  (§ 28, 4), yet more rarely also  $\text{לָקַחְתְּ}$  (without *Dagh.* in the ת) Gen. xxx. 15, and  $\text{לָקַחְתְּ$  1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only a) In some examples of the 1 *plur. Pret.* when the tone is thrown forward, as  $\text{וַיַּעֲנִיךָ}$  we know thee, Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes  $\text{ךָ}$ ,  $\text{כֶּם}$ ,  $\text{כֶּן}$ , as  $\text{אֶשְׁלַחְךָ}$  I will send thee 1 Sam. xvi. 1,  $\text{אֶשְׁלַחְכֶּם}$  Gen. xxxi. 27,  $\text{אֶשְׁלַחְכֶּם$  Jer. xviii. 2.

On the feeble verbs  $\text{לָל}$ , see especially in § 74.

## B. CONTRACTED VERBS.

### SECT. 66.

VERBS.  $\text{בָּ}$ . E. g.  $\text{בָּנִי}$  to approach. Parad. G.

The irregularities of these verbs, arising from the feebleness of the nasal letter *Nun*, are as follows:—

1. The *Imp.* and *Inf. constr.* often lose (by aphæresis, § 19, 3) their *Nun*, which would here take *Sh'va*, as  $\text{בָּנִי}$  for  $\text{בָּנִי}$ . The *Inf.* then, however, has regularly the feminine-ending  $\text{תְּ}$ , or, with a guttural,  $\text{תֹּת}$  (§ 80, 2), as  $\text{בָּנִיתְּ}$ ,  $\text{בָּנִיתְּ$  to touch (from  $\text{בָּנִיעַ}$ ). The *Imp.* has usually *Pathach*; but also *Tsere*, as  $\text{בָּנִי}$  give (from  $\text{בָּנִי}$ ). Frequently it takes the lengthened form, as  $\text{בָּנִי}$  give up.

2. Whenever *Nun*, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a); viz., a) in the *Fut. Kal*, e. g.  $\text{יִפֹּל}$  he will fall for  $\text{יִפֹּל}$ ;  $\text{יִבֹּשׂ}$  for  $\text{יִבֹּשׂ}$ ;  $\text{יִתֵּן}$  he will give for  $\text{יִתֵּן}$  (the *Fut. O*, as in the regular verb, most common, the *Fut. E* only in this example\*); b) in the

\* The verb  $\text{בָּנִי}$ , employed as a Paradigm, has the *Fut. A*, which is not presented, however, as the most usual form of the *Fut.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in  $\text{יִתֵּן}$  is owing to the double feebleness of the stem  $\text{בָּנִי}$  (comp. Rem. 3)

*Pret. Niph.*, e. g. נִגַּשׁ for נִגְשֵׁשׁ; *c*) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbutz*, according to § 9, 9, 2), e. g. הִגְשֵׁשׁ, הִגַּשׁ, for הִנְגִּישׁ, הִנְגַּשׁ.

The other forms are all regular, e. g. *Pret. Inf. absol. Part. Kal, Piël, Pual*, etc. Only those conjugations which are irregular are included in the following Paradigm:—

		G. VERB PE NUN (פ"נ).				
		KAL.	NIPHAL.	HIPHIL.	HOPHAL.	
PRET.	3. m.	נִגַּשׁ	נִגְשֵׁשׁ *	הִגְשֵׁשׁ *	הִנְגֵּשׁ *	
	3. f.		נִגְשֵׁשָׁה	הִגְשֵׁשָׁה	הִנְגֵּשָׁה	
	2. m.		נִגְשַׁתָּ	הִגְשַׁתָּ	הִנְגַּשְׁתָּ	
	2. f.		נִגְשַׁתְּ	הִגְשַׁתְּ	הִנְגַּשְׁתְּ	
	1. c.	regular	נִגְשַׁמְתִּי	הִגְשַׁמְתִּי	הִנְגַּשְׁמְתִּי	
	Plur.	3. c.		נִגְשִׁי	הִגְשִׁי	הִנְגִּישִׁי
		2. m.		נִגְשַׁתֶּם	הִגְשַׁתֶּם	הִנְגַּשְׁתֶּם
		2. f.		נִגְשַׁתְּנָן	הִגְשַׁתְּנָן	הִנְגַּשְׁתְּנָן
	1. c.		נִגְשַׁנּוּ	הִגְשַׁנּוּ	הִנְגִּישְׁנוּ	
INF. constr.		נִגְשֵׁשׁ *	הִנְגֵּשׁ	הִגְשֵׁשׁ *	הִנְגֵּשׁ *	
INF. absol.		נִגְשֵׁשׁ	הִנְגֵּשׁ	הִגְשֵׁשׁ *	הִנְגֵּשׁ *	
IMP.	m.	נִגַּשׁ *	הִנְגֵּשׁ	הִגְשֵׁשׁ *		
	f.	נִגְשִׁי	הִנְגִּישִׁי	הִגְשִׁי	wanting	
	Plur. m.	נִגְשִׁי	הִנְגִּישִׁי	הִגְשִׁי		
		נִגְשֵׁנָה	הִנְגִּישֵׁנָה	הִגְשֵׁנָה		
FUT.	3. m.	יִגַּשׁ *	יִנְגֵּשׁ	יִגְשֵׁשׁ *	יִנְגֵּשׁ *	
	3. f.	תִּגַּשׁ		תִּגְשֵׁשׁ	תִּנְגֵּשׁ	
	2. m.	תִּגַּשׁ		תִּגְשֵׁשׁ	תִּנְגֵּשׁ	
	2. f.	תִּגְשִׁי		תִּגְשִׁי	תִּנְגִּישִׁי	
	1. c.	אִגַּשׁ	regular	אִגְשֵׁשׁ	אִנְגֵּשׁ	
	Plur.	3. m.	יִגְשִׁי		יִגְשִׁי	יִנְגִּישִׁי
		3. f.	תִּנְגַּשְׁנָה		תִּגְשֵׁשְׁנָה	תִּנְגַּשְׁנָה
		2. m.	תִּנְגַּשְׁוּ		תִּגְשֵׁשְׁוּ	תִּנְגַּשְׁוּ
	2. f.	תִּנְגַּשְׁנָה		תִּגְשֵׁשְׁנָה	תִּנְגַּשְׁנָה	
1. c.	נִגְשֵׁשׁ		נִגְשֵׁשׁ	נִנְגֵּשׁ		
FUT. apoc.			יִגְשֵׁשׁ *			
PART.	act.	נִגְשֵׁשׁ	נִנְגֵּשׁ *	נִגְשֵׁשׁ *	נִנְגֵּשׁ *	
	pass.	נִנְגֵּשׁ				

The *characteristic* of these verbs in all forms which begin with a formative letter, is the Daghest forte following it in the second radical. Some forms, however, of one class of verbs פִּי (§ 71) and even of verbs עֵע (§ 67, 5), exhibit the same appearance. Verbs פִּי likewise exhibit such forms of the *Imp.* as נִשׁ, also נִשׁ (Gen. xix. 9), and הִן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נִטֵּשׁ *let alone*, נִפְּלוּ *fall ye*; *Inf.* נִגַּע (as well as נִגַּעַח) *to touch*; *Fut.* יִנְטֵר *he keeps*, Jer. iii. 5 (elsewhere יִטֵּר). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as הִנְתִּיר *to melt* Eze. xxii. 20, הִנְתִּיקוּ *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחַל *he will possess*. In these verbs the *Nun* rarely falls away, as יִהַת *he will descend*, and יִנְהַת; *Niph.* נָחַם for נִנְחַם *he has comforted himself*.

N.B. 2. These anomalies are in part exhibited in the verb לָקַח *to take*, the ל of which is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Fut.* יִלְקַח, *Imp.* קַח (seldom לְקַח), *Inf. constr.* לְקַחַת, *Hoph. Fut.* יִלְקַח. *Niph.*, however, is always נִלְקַח.

N.B. 3. In the verb נָתַן *to give*, the *final Nun* is also assimilated, as נָתַתִּי for נָתַתִּי, נָתַתָּ for נָתַתָּ; *Inf. constr.* נָתַת for נָתַתָּ (see § 19, 2), with *suff.* תַּתִּי *my giving*.

SECT. 67.

VERBS AYIN DOUBLED (עָע). E. g. קָבַב Parad. H.

H. VERB AYIN DOUBLED (עָע).							
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	POEL.	POAL.	
PRET. 3. m.	קָב * קָבָה * קָבֹת * קָבוּת קָבוּתִי קָבוּ	קָבַב * קָבַבְהָ * קָבַבְתָּ * קָבַבְתָּ קָבַבְתִּי קָבַבְתִּי	קָבַב * קָבַבְהָ * קָבַבְתָּ * קָבַבְתָּ קָבַבְתִּי קָבַבְתִּי	קָבַב * קָבַבְהָ * קָבַבְתָּ * קָבַבְתָּ קָבַבְתִּי קָבַבְתִּי	קָבַב * קָבַבְהָ * קָבַבְתָּ * קָבַבְתָּ קָבַבְתִּי קָבַבְתִּי	קָבַב * קָבַבְהָ * קָבַבְתָּ * קָבַבְתָּ קָבַבְתִּי קָבַבְתִּי	קָבַב * קָבַבְהָ * קָבַבְתָּ * קָבַבְתָּ קָבַבְתִּי קָבַבְתִּי
Plur. 3. c.	קָבוּתִם קָבוּתְהוֹן קָבוּנוּ	קָבַבְתֶּם קָבַבְתֶּהוֹן קָבַבְנוּ	קָבַבְתֶּם קָבַבְתֶּהוֹן קָבַבְנוּ	קָבַבְתֶּם קָבַבְתֶּהוֹן קָבַבְנוּ	קָבַבְתֶּם קָבַבְתֶּהוֹן קָבַבְנוּ	קָבַבְתֶּם קָבַבְתֶּהוֹן קָבַבְנוּ	
INF. constr.	קָב * קָבוּב	קָבַב * קָבַבּ	קָבַב * קָבַב	קָבַב * קָבַב	קָבַב * קָבַב	קָבַב * קָבַב	
IMP. m.	קָב * קָבִי * קָבוּ קָבִינָה *	קָבַב * קָבַבִּי * קָבַבוּ קָבַבִּינָה *	קָבַב * קָבַבִּי * קָבַבוּ קָבַבִּינָה *	קָבַב * קָבַבִּי * קָבַבוּ קָבַבִּינָה *	wanting	wanting	wanting
FUT. 3. m.	יִקָּב * תִּקָּב תִּקָּב תִּקָּבִי * אִקָּב יִקָּבוּ תִּקָּבִינָה * תִּקָּבוּ תִּקָּבִינָה נִקָּב	יִקָּב * תִּקָּב תִּקָּב תִּקָּבִי * אִקָּב יִקָּבוּ תִּקָּבִינָה * תִּקָּבוּ תִּקָּבִינָה נִקָּב	יִקָּב * תִּקָּב תִּקָּב תִּקָּבִי * אִקָּב יִקָּבוּ תִּקָּבִינָה * תִּקָּבוּ תִּקָּבִינָה נִקָּב	יִקָּב * (יִקָּב) תִּקָּב תִּקָּב תִּקָּבִי * אִקָּב יִקָּבוּ תִּקָּבִינָה * תִּקָּבוּ תִּקָּבִינָה נִקָּב	יִקָּב * (יִקָּב) תִּקָּב תִּקָּב תִּקָּבִי * אִקָּב יִקָּבוּ תִּקָּבִינָה * תִּקָּבוּ תִּקָּבִינָה נִקָּב	יִקָּב * תִּקָּב תִּקָּב תִּקָּבִי אִקָּב יִקָּבוּ תִּקָּבִינָה תִּקָּבוּ תִּקָּבִינָה נִקָּב	יִקָּב * תִּקָּב תִּקָּב תִּקָּבִי אִקָּב יִקָּבוּ תִּקָּבִינָה תִּקָּבוּ תִּקָּבִינָה נִקָּב
FUT. with Vav conv.	וַיִּקָּב *		וַיִּקָּב *				
FUT. with Suff.	יִקָּבִי *		יִקָּבִי *	(יִקָּבִים)	יִקָּבִי	יִקָּבִי	
PART. act.	קָבַב	קָבַב * קָבַב	קָבַב * קָבַב	קָבַב * קָבַב	קָבַב * קָבַב	קָבַב * קָבַב	
pass.	קָבוּב						

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as **סָבּוּ** for **סָבְבוּ**, even when a full vowel would regularly stand between them, as **סָב** for **סָבְב**, **סָב** for **סָבְב**. Those forms are *not* contracted which contain unchangeable vowels, or a *Daghesh forte*, as **סָבוּב**, **סָוּבְב**, **סָבְב**.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterises the form (§ 43, Rem. 1), e. g. **סָב** for **סָבְב**; *Inf.* **סָב** for **סָבְב**; *Hiph.* **הִסָב** for **הִסָבְב** (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3 a), except when formative additions are made at the end, as **סָבוּ**, **סָבוּ**, *Fut.* **יִסָבוּ**, but not **סָב**, **סָב**.

4. When the affirmative begins with a consonant (**נ**, **ת**), a vowel is inserted before it, in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, c, Rem.). This vowel in the *Pret.* is **ו**, in the *Imp.* and *Fut.* **י**, e. g. **סָבוּתְוּ**, **סָבוּנוּ**, *Fut.* **הִסָבְיִנָה**.

The Arabian writes indeed regularly **מדרת**, but pronounces in the popular language *maddit* instead, also *maddāta*, which last is exactly analogous to the Hebrew inflexion.\*

5. The preformatives of *Fut. Kal*, *Pret. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (**יִסָב** instead of **יִסָבְב**), take, instead of the *short* vowel of the regular form, the corresponding *long* one (according to § 27, 2, a). Hence *Fut.* **יִסָב** for **יִסָבְב**=**יִסָבְב**; † *Fut. A*, **יִמָר** for **יִמָרְר**; *Hiph.* **הִסָב** for **הִסָבְב**, *Inf.* **הִסָב** for **הִסָבְב**; *Hoph.* **הִסָב** for **הִסָבְב**. This long vowel (except the **ו** in *Hophal*) may be shortened.

There is still another mode of constructing these forms (the common one in *Chaldee*), which supplies a *Daghesh* in the *first* radical in place of doubling the third (comp. § 19, 2 Rem.); e. g. *Fut. Kal* **יִסָב** for **יִסָבְב**, *Fut. Hiph.* **יִסָב** for **יִסָבְב**, *Hoph.* **יִסָב** for **יִסָבְב**. These forms do not usually take *Daghesh* in the final letter on receiving an accession, as **יִסָבוּ** they bow themselves (from **יִסָבּוּ**), and they smote (from **יִסָבְבוּ**), because the doubling is already supplied in the first letter, and the tone also rests on the affirmative instead of the stem-letter; but see **יִסָבוּ** Judges xviii. 23, **יִסָבוּ** Job iv. 20. They therefore omit also the vowels **ו** and **י**, e. g. **יִסָבוּ** they will tinkle (from **יִסָבְבוּ**) Jer. xix. 3. The Paradigm exhibits this form by the side of the other in *Fut. Kal*.

\* The explanation given here of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and that of **לָה**; compare **סָבוּתְוּ** and Arab. *maddita* with **נָלִיתְוּ** or **נָלִיתְוּ**, and **הִסָבְיִנָה** with **הִנָּלִיתְוּ**.

† It might seem far more easy, in explaining the origin of the *Fut.* **יִסָב** (as well as of the *Fut.* in verbs **עָו**, **יָקוּם**) to regard it as formed from the contracted stem-syllable **סָב** by prefixing **י**, so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as more ancient forms. Thus יָכַב stands for יִסְכַּב, with *a* under the preformative, as in the regular Arabic form;\* *Hiph.* הִסְכַּב for הִסְכַּב has in the contracted stem-syllable the shorter  $\bar{e}$  (like the Aram. אִסְכַּל comp. § 53, 1 and Rem. 1); *Pret. Niph.* נִכַּב for נִכְכַּב; *Fut. Niph.* יִסַּב for יִסְכַּב, comp. אִסְכַּל, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (הָ, וּ, יָ, comp. § 44, Rem. 5), but remains before them on the stem-syllable, as סָבוּ.† Before the other affirmatives, it rests upon the inserted syllables וּ and יָ (with the exception of הָם and הֵן which always take the tone), and in consequence the vowels of the word are shortened, as תִּסְכַּב, תִּסְכַּב; תִּסְכַּב, תִּסְכַּב, but תִּסְכַּב.

8. Instead of *Piël*, *Pual*, *Hithp.* and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 55, 1), with its passive and reflexive, e. g. עוֹלֵל to treat one ill, pass. עוֹלֵל, reflex. הִתְעוֹלֵל (from עָלַל); in some is found *Pilpel* (§ 55, 4), as גִּרְגַּל to roll, הִתְגַּרְגַּל to roll one's self (from גָּלַל), pass. שֻׁעֵשַׁע to be caressed (from שָׁעַע). They are inflected regularly like *Piël*.

REMARKS.

1. On *Kul*.

1. In the *Pret.* are found some examples with *Cholem* (comp. יָכַל, § 43, 1), as רָמְנוּ, from רָמַם they are high Job xxiv. 24, רָבוּ from רָבַב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Fut.* (כַּב, יִסְכַּב) as a changeable vowel, is written defectively, with a few exceptions, which are found especially in the later orthography; e. g. לָבוּ for לָבוּ to plunder, Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* רָדָה to rejoice Job xxxviii. 7, with suff. בְּרָדָה when he founded Prov. viii. 27, *Imp.* הַרְפֵּי pity me, *Fut.* with *Vav. convers.* וְרָדָה Judges xi. 18, with suff. יִשְׁרָדָה he lays them waste Prov. xi. 3, Q<sup>ri</sup>.

3. Of final *Pathach* in the *Inf.*, *Fut.*, and *Imp.* (יָקַט, יִקְטַל), the following are examples; *Inf.* שָׁךְ to stoop Jer. v. 26, *Imp.* גַּל roll Ps. cxix. 22, *Fut.* יָמַר he is bitter Is. xxiv. 9, יָבַל he is slighted Gen. xvi. 4, יָרַךְ he is soft Is. vii. 4. Examples of the *Chaldaising Fut.* are: יָכַב, though יָכַב is also in use; יָשַׁם he is astonished, 1 Kings ix. 8; וַיִּקְרְוּ and they bowed themselves, from קָרַר.

In the *Participle* occurs the Aramaean form שָׁכַם for שָׁכַם Jer. xxx. 16, K<sup>ethibh</sup>.

\* Hebrew יִקְטַל from יָקַט, § 9, 5. The *a* appears also in verbs פּ guttural, especially in verbs פָּא, § 68; and verbs עָ, § 72.

† The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as יִקְטַלָּה, יִקְטַלָּה.

## II. On Niphal.

5. Besides the most usual form with *Pathach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with קָטַל, קָרָא, קָבַל, § 43, 1), extending through the whole conjugation; e. g. *Pret.* נָקַל (also נִקַּל) *it is a light thing* Is. xlix. 6, *Part.* נָקַם *wasted away* 1 Sam. xv. 9. With *Cholem* נָנְלוּ *they are rolled together* Is. xxxiv. 4, *Fut.* תִּדְרְמִי *thou shalt be laid waste* Jer. xlvi. 2. In the *Inf.* and *Imp.* forms with *Pathach* do not even exist, but those with *Tsere* and *Cholem*, as *Inf.* הִמַּסּוּ *to melt* Ps. lxxviii. 3 *Inf. Abs.* הִבּוּזוּ *to be plundered* Is. xxiv. 3, *Imp.* הִרְמוּ *take yourselves up* Num. xvii. 10. *Chalduising* forms of Niphal are נָחַל *Eze.* xxv. 3 (from חָלַל), נָחַר (from חָרַר) Ps. lxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נָחַת *fractus est* (from חָתַת), Mal. ii. 5.

## III. On Hiphil and Hophal.

6. Besides *Tsere* the final syllable has also *Pathach*, especially with gutturals, as הִמַּר *he made bitter*; *Inf.* הִבַּר *to cleanse*, Jer. iv. 11. But also without a guttural, as הִרַק *he pounded small*, 2 Ki. xxiii. 15; plur. הִכְבּוּ 1 Sam. v. 10, *Part.* הִצַּל *shadowing*, Eze. xxxi. 3.

7. The Future with the tone retracted is formed like הִקֵּר *he protects* Ps. xci. 4, הִנְגַּל *and he rolled* Gen. xxix. 10.

8. *Chalduising* forms of *Hiphil* and *Hophal*: וַיִּסַּב Ex. xiii. 18, וַיִּנְתּוּ *and they smote* Deut. i. 44, אֶחָל *profanabo* Eze. xxxix. 7, וַיִּמָּוּ *they perish* Job xxiv. 24, וַיִּפַּח Is. xxiv. 12, וַיִּחַקֵּי in pause (Job xix. 23) for וַיִּחַקֵּי.

## IV. In General.

9. Verbs עָע are very nearly related to verbs עָ (§ 72), as is already apparent from the great similarity in their conjugations throughout. In form the verb עָע is generally shorter than the other (comp. וַיִּסַּב and וַיִּקָּם, וַיִּחַר and וַיִּחַם). In some cases they have precisely the same form as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. וַיִּרֶן for וַיִּרְן *he rejoices*, Prov. xxix. 6.

N.B. 10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular; e. g. *Pret. Kal.* הִזּוּ *to plunder*, plur. הִזּוּוּ (also הִזּוּנוּ Deut. iii. 7); *Inf.* הִסַּב and הִסַּב. *Fut.* וַיִּהְיֶנּוּ *he is gracious*, Amos v. 15, elsewhere וַיִּהְיֶה. *Hiph.* הִרְצִין, *Fut.* וַיִּרְצִין *he will rejoice* (which is never contracted), *Part.* מִיִּשְׁתָּמִים *astonished*, Eze. iii. 15. The full form appears to be more poetic and intended for emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Fut.* of the Chaldee form, the Dagshesh of the third radical, together with the preceding vowel, is omitted before affirmatives, which however take the tone, as וַיִּקְרֵי. Of the same omission in other forms there are unquestionable examples, as נִבְרָלָה Gen. xi. 7 for נִבְרָלָה *we will confound* (Cohortative from בָּרַלָה); וַיִּזְמוּ for וַיִּזְמוּ verse 6 *they will devise*; *Pret. Niph.* נִסְבָּה for נִסְבָּה Eze. xli. 7; נִמְלָתָם for נִמְלָתָם Gen. xvii. 11 (from מָלַל = מוּל *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Dagshesh, but with the accented full vowel: הִעָנָה for הִעָנָה Prov. vii. 13, וַיִּבְזֶה 1 Sam. xiv. 36, וַיִּחַם Is. lvii. 5, for וַיִּחַם.

12. Although the affirmatives here attract the tone less (see No. 7, p. 111), yet it is occasionally thrown on them, as וַיִּרְבֵּי Jer. v. 6; Ps. iii. 2; civ. 24; and also when suffixes are appended, as וַיִּסְבּוּ Ps. xviii. 11. The vowels suffer before *Dagshesh* the changes pointed out in § 27, 1, viz., *Cholem* in the *Fut.* becomes *Qibbutz*, less frequently *Qametz-chatuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of הִסְבִּינָה, הִסְבִּינָה); the preformatives then, in place of the full vowel, take *Sheva*; e. g. וַיִּסְבֵּי Ps. xlix. 6, וַיִּסְבּוּ Job xl. 22, וַיִּסְבּוּ Ps. lxxvii. 2, *Hiph.* וַיִּסְבּוּ Eze. xlvi. 2.



C. FEEBLE VERBS (VERBA QUIESCENTIA).

SECT. 68.

FEEBLE VERBS אָב. E. g. אָבֵל to eat. Parad. I.

So far as אָ is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pe Guttural* exhibited in § 63. But here we regard them only in so far as the אָ *quiesces*, i. e. loses its consonant sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows:—

		I. VERB PE ALEPH (אָב). § 68.			
		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET.	3. m.	אָבֵל	נִבְּאֵל*	הִבְּאֵל*	הִבְּאֵל*
	3. f.				
	2. m.				
	2. f.				
	1. c.				
	Plur. 3. c.		Like the Verb <i>Pe guttural</i> , in Paradigm D.		
	2. m.				
	2. f.				
	1. c.				
INF.	constr.	אָבֵל*	הִבְּאֵל	הִבְּאֵל	הִבְּאֵל
INF.	absol.	אָבֵל	הִבְּאֵל		
IMP.	m.	אָבֵל*	הִבְּאֵל	הִבְּאֵל	
	f.	אָבֵל			
	Plur. m.	אָבֵלוּ	ETC.	ETC.	wanting
	f.	אָבֵלָה			
FUT.	3. m.	יִבְּאֵל*	יִבְּאֵל*	יִבְּאֵל*	יִבְּאֵל*
	3. f.	תִּבְּאֵל			
	2. m.	תִּבְּאֵל			
	2. f.	תִּבְּאֵלִי	ETC.	ETC.	ETC.
	1. c.	אָבֵל*			
	Plur. 3. m.	יִבְּאֵלוּ			
	3. f.	תִּבְּאֵלָה			
	2. m.	תִּבְּאֵלוּ			
	2. f.	תִּבְּאֵלָה			
	1. c.	נִבְּאֵל			
FUT.	with <i>Vav conv.</i>	וַיִּבְּאֵל*	וַיִּבְּאֵר*		
PART.	act.	אָבֵל	נִבְּאֵל	הִבְּאֵל	הִבְּאֵל
	pass.	אָבֵל			

1. In the *Fut. Kal* of five verbs, viz., אָבַד to perish, אָבָה to be willing, אָכַל to eat, אָמַר to say, אָפָה to bake, the א always quiesces in a long *ô* (*Cholem*), as יֵאָבַד. In some others, the form in which it retains its power as a consonant is also in use, as יֵאָהוּ and יֵאָהוּ he takes hold. The *ô* in this case is but a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from  $\text{־־־}$  or  $\text{־־־־}$ . The feebleness of these verbs (§ 41, c) affects also their last syllable, so that it receives, instead of the stronger vowel,  $\bar{o}$  an  $\bar{e}$  (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes  $\bar{a}$  (*Pathach*), e. g. לָעַד הָאָבַד Ps. ix. 19, on the contrary, הָאָבַד Ps. i. 6 (comp. a similar exchange of  $\bar{e}$  and  $\bar{a}$ , § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pathach*, as יֵאָבַד perish the day Job iii. 3, וַיֵּאָכַל and he ate, and sometimes *Seghol*, as וַיֵּאָמַר (*Milél*) with conjunctive accents, but וַיֵּאָמַר (*Milra*) with distinctives (only in Job a few times וַיֵּאָמַר in pause).

It is but very seldom that *Tsere* stands before א in the *Fut. Kal*, as הֵאָתָה it shall come, Mic. iv. 8, contracted from הֵאָתָה: always, however, in the form לֵאמֹר *dicendo* (*Inf.* with לָ), for לֵאמֹר.

2. In the 1st pers. sing. *Fut.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as אָמַר for אֵאָמַר *I will say*.

Except in this case, the radical א is seldom dropped, as תִּקַּח for תִּאָחַד thou takest away Ps. civ. 29, יִדְבְּרוּ for יֵאָמְרוּ they speak of thee Ps. cxxxix. 20, תֵּלֵךְ for תֵּאָלֵךְ thou goest away (from אָוַל) Jer. ii. 36.

The Parad. I shows the forms in which א is treated as a quiescent (viz., *Fut. Kal*), and merely indicates those in which it retains its character as a guttural.

Rem. 1. In the derived conjugations, the א but very seldom quiesces, as in *Niph.* נִאָחַז Jos. xxii. 9; *Hiph.* וַיֵּאָחַז and he took away Num. xi. 25, וַיִּנָּחַב (for וַיֵּאָחַב) and he lay in wait 1 Sam. xv. 5, וַיִּשְׁמָע I hearken Job xxxii. 11, אֲבִיֶדָה I will destroy Jer. xlv. 8, וַיִּזְזֵן attending Prov. xvii. 4, *Imp.* הִבֵּיתִי bring ye (from אָתָה) Is. xxi. 14.

2. In *Piél*, א is sometimes dropped by contraction (like ה in הִתְקַטִּיל, הִתְקַטִּיל, e. g. מִלֵּךְ (so prevalent in Syr, Chald., and Samar.) for מִלֵּךְ teaching, Job xxxv. 11.

## SECT. 69.

### FEEBLE VERBS פִּי. FIRST CLASS, OR VERBS ORIGINALLY פִּי.

E. g. יָשַׁב to dwell. Parad. K.

Verbs פִּי are divided principally into two classes, which are different from each other in their origin and inflexion. The first embraces those verbs which have properly a פ for their first stem-letter. In Arabic they are written with פ (e. g. وُلِدَ, Arab. *wúlada*), but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first stem-letter begins the form. The second embraces those

which are properly פִּי, and which have *Yodh* also in Arabic (§ 70). A few of these verbs פִּי form, in some respects, a *third* class inflected like verbs פִּן (§ 71).

In יָצַר the forms are distinguished according to the signification; viz., a) יָצַר (1st class, for יָצַר), *Fut.* וַיֵּצֵר, וַיִּצֹר to be in a strait; b) יָצַר (2nd class), *Fut.* וַיֵּצֵר, וַיִּצֹר to form.

K. VERB PE YODH פִּי (orig. פִּו). § 69.						L. Properly PE YODH (פִּי) § 70.	
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.		KAL.	HIPHIL.
PRET. 3. m.	יָטַב	* נִטְבָּה	* הוֹטִיב	* הוֹטְבָּה		יָטַב	* הִיטִיב
3. f.		נִטְבְּהָ	הוֹטִיבָהּ	הוֹטְבָּהּ			הִיטִיבָהּ
2. m.		נִטְבַּתְּ	הוֹטִיבְתָּ	הוֹטְבַּתְּ			הִיטִיבְתָּ
2. f.		נִטְבַּתְּ	הוֹטִיבְתִּי	הוֹטְבַּתְּ			הִיטִיבְתִּי
1. c.	regular	נִטְבַּמְּי	הוֹטִיבְתִּי	הוֹטְבַּמְּי		regular	הִיטִיבְתִּי
Plur. 3. c.		נִטְבְּוּ	הוֹטִיבוּ	הוֹטְבְּוּ			הִיטִיבוּ
2. m.		נִטְבַּתְּם	הוֹטִיבְתֶם	הוֹטְבַּתְּם			הִיטִיבְתֶם
2. f.		נִטְבַּתְּנָן	הוֹטִיבְתֶנּוּ	הוֹטְבַּתְּנָן			הִיטִיבְתֶנּוּ
1. c.		נִטְבַּנּוּ	הוֹטִיבְנוּ	הוֹטְבַּנּוּ			הִיטִיבְנוּ
INF. constr.	יָקַד * אֲטַבֵּת	* הוֹטֵב	* הוֹטִיב	* הוֹטְבֵב		יָטַב	* הִיטִיב
INF. absol.	יָשׁוּב		* הוֹטֵב, הוֹטִיב	* הוֹטְבֵב		יָטוּב	* הִיטֵב
IMP. m.	* טַבֵּב	* יִרְשֵׁב	* הוֹטֵב	* הוֹטְבֵב		יָטַב	* הִיטַב
f.	טַבֵּי	יִרְשֵׁי	הוֹטְבֵי	הוֹטִיבֵי	wanting	יָטְבֵי	הִיטְבֵי
Plur. m.	טַבְּוּ	יִרְשְׁוּ	הוֹטְבוּ	הוֹטִיבוּ		יָטְבוּ	הִיטְבוּ
f.	טַבְּנָה	יִרְשְׁנָה	הוֹטְבְּנָה	הוֹטִיבְּנָה		יָטְבְּנָה	הִיטְבְּנָה
FUT. 3. m.	* יִטְבֵּב	* יִירְשֵׁב	* יוֹטְבֵב	* יוֹטִיבֵב	* יוֹטְבֵב	* יִיטְבֵב	* יִיטְבֵב
3. f.	תִּטְבֵּב	תִּירְשֵׁב	תּוֹטְבֵב	תּוֹטִיבֵב	תּוֹטְבֵב	תִּיטְבֵב	תִּיטְבֵב
2. m.	תִּטְבֵּב	תִּירְשֵׁב	תּוֹטְבֵב	תּוֹטִיבֵב	תּוֹטְבֵב	תִּיטְבֵב	תִּיטְבֵב
2. f.	תִּטְבְּי	תִּירְשֵׁי	תּוֹטְבְּי	תּוֹטִיבְּי	תּוֹטְבְּי	תִּיטְבְּי	תִּיטְבְּי
1. c.	אֲטַבֵּב	אֲירְשֵׁב	* אֲוֹטְבֵב	אֲוֹטִיבֵב	אֲוֹטְבֵב	אֲיטְבֵב	אֲיטְבֵב
Plur. 3. m.	יִטְבְּוּ	יִירְשְׁוּ	יּוֹטְבוּ	יּוֹטִיבוּ	יּוֹטְבוּ	יִיטְבוּ	יִיטְבוּ
3. f.	תִּטְבְּנָה	תִּירְשְׁנָה	תּוֹטְבְּנָה	תּוֹטִיבְּנָה	תּוֹטְבְּנָה	תִּיטְבְּנָה	תִּיטְבְּנָה
2. m.	תִּטְבְּוּ	תִּירְשְׁוּ	תּוֹטְבוּ	תּוֹטִיבוּ	תּוֹטְבוּ	תִּיטְבוּ	תִּיטְבוּ
2. f.	תִּטְבְּנָה	תִּירְשְׁנָה	תּוֹטְבְּנָה	תּוֹטִיבְּנָה	תּוֹטְבְּנָה	תִּיטְבְּנָה	תִּיטְבְּנָה
1. c.	נִטְבֵּב	נִירְשֵׁב	נִוֹטְבֵב	נִוֹטִיבֵב	נִוֹטְבֵב	נִיטְבֵב	נִיטְבֵב
FUT. apoc.			* יוֹטְבֵב	* יוֹטְבֵב			* יִיטְבֵב
FUT. with <i>Yav</i> conv.	* גִּיטְבֵב		* גִּיטְבֵב	* גִּיטְבֵב		גִּיטְבֵב	גִּיטְבֵב
PART. act.	יָטַב	* נִטְבֵּב	* מוֹטִיב	* מוֹטְבֵב		יָטַב	מִיטְבֵב
pass.	יָטוּב					יָטוּב	

The peculiarities in the inflexion of the *first class*, which is analogous with the Arabic **فُو**, are the following:—

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of *Kal* there is a twofold inflexion. About the half of these verbs have here the *feeblest* forms, viz.—

*Fut.* **יִישַׁב** with a tone-lengthened  $\bar{e}$  in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va*; and with a somewhat firmer  $\bar{e}$  in the first syllable, which in a degree still embodies the first radical ' that has been dropped (but scarcely ever written **יִישַׁב**);

*Imp.* **יִשַׁב** from **יִישַׁב** by omission of the feeble ';

*Inf.* **שָׁבַת** shortened in like manner, and with the feminine-ending **תָּ**, which again gives to the form more length and body.

The other half of these verbs are inflected with *stronger* forms, have the *Fut. A*, and retain the *Yodh* at the beginning, viz., in—

*Imp.* **יִרַשׁ** and *Inf.* **יִסֹר** as a *consonant*, but in—

*Fut.* **יִרְשׁ** as a *quiescent*, or resolved into the vowel  $\bar{i}$  (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually **פּוֹ** (which has often been overlooked and falsely denied), is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have  $\text{ו}$  in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic, where the verbs **فُو** have precisely the same double inflexion.

Even in the same verb are found both forms, one with the *Yodh*, the other without it, as **פָּקַע** 2 Kings iv. 41, and **יָצַק** *pour* Eze. xxiv. 3, **רָשׁ** 1 Kings xxi. 15, **רָשׁ** Deut. ii. 24, and **יִרְשׁ** *possess*, with lengthening **יִרְשֶׁה** Deut. xxxiii. 23, *Fut.* **יִקַּר** Deut. xxxii. 22, and **יִבַּר** *he will burn up*, Is. x. 16.

To the first mode of inflexion belong, e. g. **יָלַד** *to bear*, **יָצָא** *to go forth*, **יָשַׁב** *to sit*, **יָרַד** *to descend*, **יָדַע** *to know* (*Fut.* **יָדַע** with *Pathach* in the last syllable on account of the guttural); to the second belong **יָעָר** *to weary*, **יָעַז** *to counsel*, **יָבֵשׁ** *to be dry*, though the latter is in Arabic **فِي**.

2. The original *Vav* appears always in the *Inf.*, *Imp.*, and *Fut. Niphal*, where it ought to be doubled, as a consonant, as **הוֹשֵׁב**, **הוֹשֵׁב** (just like **הַקָּטָל**, **הַקָּטָל**); and also in the *Hithp.* of some verbs, e. g. **הִתְוַדַּע**, from **יָדַע**, and in two nominal forms, viz., **וְלָד** *offspring*, from **יָלַד** *to bear* [and **וְוֹר** *guilty*]. The  $\text{ו}$  at the end of the syllable becomes a vowel, as  $\bar{u}$  ( $\text{ו}$ ) in all *Hophal*, e. g. **הוֹשֵׁב** for **הוֹשֵׁב**; and in combination with a preceding  $\alpha$ , as a diphthongal  $\delta$  ( $\text{ו}$ ) in *Pret.* and *Part.* of *Niphal*, and in all *Hiphil*, e. g. **נוֹשֵׁב** for **נוֹשֵׁב**, **הוֹשֵׁב** for **הוֹשֵׁב**.

3. The other forms, with few exceptions (see Rem. 3, 4), are quite regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Fut.* of *Kal* by the *Tsere* under the preformatives in *Niphal*, *Hiphil*, and *Hophal*, by the *Vav* ( $\text{ו}$ ,  $\text{ו}$ ,  $\text{ו}$ ) before the second radical. (The defective orthography, as in **הַלִּיד**, is not frequent.) Forms like **שָׁב**, **שָׁבַת**, they have in common with verbs **פּוֹ**. *Hophal* has the same form as in verbs **עָע** and **עָו**.

Rem. 1. The *Inf.* of *Kal* without the radical *Yodh* (see No. 1), has very seldom the masculine

form like *יָדַע* to know Job xxxii. 6, 10, or the feminine ending *יָדְעָה*, like *יָדְעָה* Exod. ii. 4. With a guttural, the latter takes the form *יָדְעָה* instead of *יָדְעָה* e. g. *יָדְעָה* to know. *יָדְעָה* to bear, in 1 Sam. iv. 19 is contracted to *יָדְעָה* (§19, 2). Examples of the regular strong form occur with *suffixes*, *יָדְעָה* Job xxxviii. 4, *יָדְעָה* Ezra iii. 12. The strong form has seldom the feminine-ending, as *יָדְעָה* to be able.

2. The *Imp. Kal* often has the lengthening *יָדְעָה*, as *יָדְעָה* sit, *יָדְעָה* descend. From *יָדְעָה* to give, the lengthened *Imp.* is *יָדְעָה*, fem. *יָדְעָה*, plur. *יָדְעָה*, with accented *Qamets*, owing to the influence of the guttural.

3. The *Fut.* of the form *יָדְעָה* takes *Pathach* in its final syllable when it has a guttural, as *יָדְעָה*, also *יָדְעָה* Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*, viz., before a word of one syllable, and after *Vav conversive*; e. g. *יָדְעָה* Gen. xlv. 33; *יָדְעָה*, but in pause *יָדְעָה* and *יָדְעָה*. A very rare exception, in which a *Fut.* of this kind is written fully, is *יָדְעָה* Mic. i. 8. The *Fut.* *יָדְעָה*, when lengthened, can also lose its radical *י*, as *יָדְעָה* Is. xl. 30, *יָדְעָה* lxxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than *י* (see Is. xlv. 8).

4. In some stems the feebleness affects also the *Pret. Kal*, so far, that the *a* under the second radical becomes *ē* or *ĕ*, as *יָדְעָה*, *יָדְעָה*, *יָדְעָה*, from *יָדְעָה*, *יָדְעָה*. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxxix. 36, etc. In Syriac *e* is here predominant: in Hebrew the feeble vowel is found only in such forms of the *Pret.* as have not a full vowel under the first radical. For a similar case, see § 73, Rem. 1.

5. As an exception, the *Fut. Niph.* sometimes has *י* instead of the *ו*; e. g. *יָדְעָה* and he waited, Gen. viii. 12; comp. Ex. xix. 13. The first pers. sing. has always the form *יָדְעָה* not *יָדְעָה*; comp. § 51, Rem. 4.

6. In *Piël*, the radical *Yodh* is sometimes dropped after *י* preformative, which takes its punctuation (comp. § 68, Rem. 2); e. g. *יָדְעָה* for *יָדְעָה* and he dried it up, Nah. i. 4.

7. *Fut. Hiph.*, like *Fut. Kal*, takes *Seghol* when the tone is drawn back, as *יָדְעָה* let him add Prov. i. 5, *יָדְעָה* and he added. On forms like *יָדְעָה*, see § 53, Rem. 7. In *Hoph.* are some cases of *ו* for *י*, as *יָדְעָה* for *יָדְעָה* Lev. iv. 23, 28.

N.B. 8. The verb *יָדְעָה* to go, is connected with verbs פִּי of the first class, for it forms (as if from *יָדְעָה*) *Fut.* *יָדְעָה*, with *Vav* *יָדְעָה*, in pause *יָדְעָה*, *Inf. constr.* *יָדְעָה*, *Imp.* *יָדְעָה*, lengthened *יָדְעָה*, and also *יָדְעָה*, and so *Hiph.* *יָדְעָה*. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from *יָדְעָה*, as *Fut.* *יָדְעָה*, *Inf.* *יָדְעָה* (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp.* pl. *יָדְעָה* (Jer. li. 50); on the contrary *Pret. Kal* is always *יָדְעָה*, *Part.* *יָדְעָה*, *Inf. abs.* *יָדְעָה*, *Piël* *יָדְעָה*, *Hithp.* *יָדְעָה*, so that a *י* nowhere distinctly appears as first radical.\* An obsolete stem *יָדְעָה* may however be assumed, although in a word so much used as *יָדְעָה*, the feeble letter *ה* may itself be treated like *י*, and so the inflexion resemble פִּי. Comp. also the feeble פִּי, e. g. *יָדְעָה* from *יָדְעָה* (§ 68, 2), and *יָדְעָה* from *יָדְעָה*, *Fut. Hiph.* *יָדְעָה* from *יָדְעָה* and *יָדְעָה* 2 Kings vi. 19, from *יָדְעָה*.

SECT. 70.

FEEBLE VERBS פִּי. SECOND CLASS, OR VERBS PROPERLY פִּי.

E. g. *יָדְעָה* to be good. Parad. L, § 69.

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following:—

\* But comp. *יָדְעָה* under Rem. 3.

1. Kal has only the stronger of the two forms described in § 69, 1, viz., that in which the radical ' remains, *Inf.* יָטַב, with the *Fut. A*, as יִטַּב, יִקְוֶן, the *Pathach* of which becomes *Seghol* when the tone shifts back, as יִקְוֶן and he awoke Gen. ix. 24, יִצַּר, וַיִּצְרֵךְ and he formed Gen. ii. 7.

2. In Hiphil the ' is regularly retained in writing, and is pronounced as a diphthongal *ê* (*Tsere*), e. g. הִיטִיב (for הִטִּיב), *Fut.* יִטִּיב; seldom with the diphthong *ai*, *ay*, as in יִשְׁרִי they make straight, Prov. iv. 25; comp. Ps. v. 9, Q'ri.

The following are the only verbs of this kind: יָטַב to be good, יָסַק to suck, יָקַץ to awake, יָצַר to form, יָלַל Hiph. הִילֵּל to bewail, יָשַׁר to be straight.

Rem. Of the *Fut. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יִלֵּל, as יִלֵּל he wails, יִצְלֵל I wail, יִצְלֵלִי ye wail, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; also יִטִּיב Job xxiv. 21; and once even in *Fut. Kal* יִרַע Ps. cxxxviii. 6, from יָרַע. This anomaly is explained by supposing that the ' of the simple form was superficially taken to belong to the stem.

## SECT. 71.

### VERBS פִּי. THIRD CLASS, OR CONTRACTED VERBS פִּי.

This class embraces those verbs פִּי, of the first and second class, whose ' does not quiesce in long  $\bar{e}$  or  $\bar{a}$ , but is assimilated like נ. Some verbs are exclusively of this class, e. g. יָצַע to spread under, *Hiph.* הִצִּיעַ, *Hoph.* הִצַּע; יָצַת to burn up, *Fut.* יִצַּת, *Hiph.* הִצִּית. Others have two forms; one sharp with the ' assimilated, the other weaker with the ' quiescent, as יָצַק to pour, *Fut.* יִצַּק and יִצְקוּ (1 Kings xxii. 35); יָצַר to form, *Fut.* וַיִּצְרֵךְ and יָצַר (Is. xlv. 12; Jer. i. 5); יָשַׁר to be straight, *Fut.* יִשְׁרֵךְ and יָשַׁר (1 Sam. vi. 12).

Verbs of this class (which seldom occur) are inflected like verbs פִּנ for which they may easily be mistaken by the learner. When, therefore, a form has not a root פִּנ in the lexicon, he should look for one of this class.

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third exactly follows verbs פִּנ, and is besides very rare.

SECT. 72.

FEEBLE VERBS עָו. E. g. קָוַם to rise up. Parad. M.

M. VERB AYIN VAV (עָו). § 72.							N. AYIN YOD (עָי). § 73.	
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	PILEL.	PULAL.	KAL.	NIPHAL.
PRET. 3. m.	קָם *	נָקוּם *	הִקָּיִם *	הִנָּקֵם *	קוּמָם *	קוּמָם	נָכוּן *	נָכוּן *
3. f.	קָמָה *	נָקוּמָה *	הִקָּיְמָה *	הִנָּקִימָה *	קוּמְמָה	קוּמְמָה	נָכוּנָה *	נָכוּנָה *
2. m.	קָמַתְּ *	נָקוּוּוּתְּ *	הִקָּיְמוּתְּ *	הִנָּקִימְתְּ *	קוּמְמַתְּ	קוּמְמַתְּ	נָכוּנְתְּ *	נָכוּנְתְּ *
2. f.	קָמַתְּ	נָקוּוּוּתְּ	הִקָּיְמוּתְּ	הִנָּקִימְתְּ	קוּמְמַתְּ	קוּמְמַתְּ	נָכוּנְתְּ	נָכוּנְתְּ
1. c.	קָמַתִּי	נָקוּוּוּתִי	הִקָּיְמוּתִי	הִנָּקִימְתִּי	קוּמְמַתִּי	קוּמְמַתִּי	נָכוּנְתִּי	נָכוּנְתִּי
Plur. 3. c.	קָמוּ	נָקוּמוּ	הִקָּיְמוּ	הִנָּקִימוּ	קוּמְמוּ	קוּמְמוּ	נָכוּנוּ	נָכוּנוּ
2. m.	קָמַתְּם	נָקוּוּוּתְּם	הִקָּיְמוּתְּם	הִנָּקִימְתְּם	קוּמְמַתְּם	קוּמְמַתְּם	נָכוּנְתְּם	נָכוּנְתְּם
2. f.	קָמַתְּוּ	נָקוּוּוּתְּוּ	הִקָּיְמוּתְּוּ	הִנָּקִימְתְּוּ	קוּמְמַתְּוּ	קוּמְמַתְּוּ	נָכוּנְתְּוּ	נָכוּנְתְּוּ
1. c.	קָמַנוּ	נָקוּמוּנוּ	הִקָּיְמוּנוּ	הִנָּקִימוּנוּ	קוּמְמוּנוּ	קוּמְמוּנוּ	נָכוּנוּ	נָכוּנוּ
INF. constr.	קוּם *	הִקָּוּם *	הִקָּיִם *	הִנָּקֵם *	קוּמָם	קוּמָם	הִקָּוּן *	הִקָּוּן *
INF. absol.	קוּם *	הִקָּוּם *	הִקָּיִם, הִנָּקֵם *				הִקָּוּן *	הִקָּוּן *
IMP. m.	קוּם *	הִקָּוּם *	הִקָּיִם *		קוּמָם		הִקָּוּן *	הִקָּוּן *
f.	קוּמִי *	הִקָּוּמִי *	הִקָּיְמִי *	wanting	קוּמְמִי	wanting	הִקָּוּמִי	as הִקָּוּם
Plur. m.	קוּמוּ	הִקָּוּמוּ	הִקָּיְמוּ		קוּמְמוּ		הִקָּוּמוּ	
f.	קוּמְנָה *	הִקָּוּמְנָה *	הִקָּיְמְנָה *		קוּמְמְנָה		—	
FUT. 3. m.	יָקוּם *	יָקוּם *	יָקָיִם *	יָנָקֵם *	יָקוּמָם	יָקוּמָם	יָקוּוּן *	יָקוּוּן *
3. f.	תָּקוּם	תָּקוּם	תָּקָיִם	תָּנָקֵם	תָּקוּמָם	תָּקוּמָם	תָּקוּוּן	as יָקוּם
2. m.	תָּקוּם	תָּקוּם	תָּקָיִם	תָּנָקֵם	תָּקוּמָם	תָּקוּמָם	תָּקוּוּן	
2. f.	תָּקוּמִי *	תָּקוּמִי *	תָּקָיְמִי	תָּנָקִמִי	תָּקוּמְמִי	תָּקוּמְמִי	תָּקוּוּמִי	
1. c.	אָקוּם	אָקוּם	אָקָיִם	אָנָקֵם	אָקוּמָם	אָקוּמָם	אָקוּוּן	
Plur. 3. m.	יָקוּמוּ	יָקוּמוּ	יָקָיְמוּ	יָנָקִמוּ	יָקוּמְמוּ	יָקוּמְמוּ	יָקוּוּנוּ	
3. f.	תָּקוּמְנָה	תָּקוּמְנָה	תָּקָיְמְנָה *	תָּנָקִמְנָה	תָּקוּמְמְנָה	תָּקוּמְמְנָה	תָּקוּוּמְנָה *	
2. m.	תָּקוּמוּ	תָּקוּמוּ	תָּקָיְמוּ	תָּנָקִמוּ	תָּקוּמְמוּ	תָּקוּמְמוּ	תָּקוּוּנוּ	
2. f.	תָּקוּמְנָה	תָּקוּמְנָה	תָּקָיְמְנָה	תָּנָקִמְנָה	תָּקוּמְמְנָה	תָּקוּמְמְנָה	תָּקוּוּמְנָה	
1. c.	נָקוּם	נָקוּם	נָקָיִם	נָנָקֵם	נָקוּמָם	נָקוּמָם	נָקוּוּן	
FUT. apoc.	יָקָם *		יָקָם *				יָקוּוּן *	
FUT. with ׀ conv.	יָקָם, וְיָקָם *		יָנָקָם *				וְיָקוּוּן *	
FUT. with Suff.	יָקוּמְנִי *		יָקוּמְנִי *				יָקוּוּמְנִי *	
PART. act.	קוּם *	נָקוּם *	מִקָּיִם *	מִנָּקֵם *	מִקוּמָם	מִקוּמָם	נָכוּן *	נָכוּן *
pass.	קוּם *						בְּכוּן *	

1. In these verbs the middle stem-letter  $\aleph$  always gives up its consonant sound and *quiesces*; not merely in the usual cases (according to § 24, 1) when a *Sh<sup>va</sup>* precedes or follows, as *בוֹשׁ* *bôsh* for *בֹּשֵׁת* *b<sup>o</sup>vôsh*, but also when it is both preceded and followed by a full vowel, as *קוֹם* *Part. pass.* for *קָוַם*; *קוֹם* *Inf. absol.* for *קָוַם*. Hence the stem appears always a monosyllable.

2. The vowel in which  $\aleph$  quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 67, 2). But this vowel, in consequence of the union of the *Vav* with it, is mostly made fuller and firmer, e. g. *Inf.* and *Imp.* *קוֹם* for *קָוַם*, *Pret.* *קָם* for *קָוַם*; it is, therefore, not destructible though changeable, for we have *קָמַתָּ* (with short *a*) from *קָם*, and *Fut. Hiph.* *יָקִים* (from *יָקוּים*) is shortened in the jussive to *יָקַם*.

The verb intransitive *middle E* takes in *Pret. Kal* the form of *יָמַת* (from *מָוַת*) *he is dead*: the verb *middle O* takes the form of *אָוַר* (from *אָוַר*) *he was ashamed*. Comp. Rem. 1.

The preformatives in the *Fut. Kal* and *Pret. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2); e. g. *יָקוּם*\* for *יָקוֹם*; *הִקְוִים* for *הִקְוִים*; *הִקְוִים* for *הִקְוִים*.

This vowel is changeable, and becomes *Sh<sup>va</sup>* when the tone is thrown forward, e. g. before *suff.* *יָמִיְהֵנִי* *he will kill him*, and with the full plural form of the *Fut.* *יָמִוּתוּן* *they will die*.

The  $\aleph$  in *Hoph.* forms an exception; for it has become a quite firm and unchangeable vowel, as if it had been transposed, so that *הִקְוִים* became *הִקְוִים*, hence *הִקְוִים*.

4. In some cases, forms of the regular verb not now in use lie at the foundation of the present inflexion; e. g. *Fut. Kal* *יָקוּם* for *יָקוֹם* (see § 67, 6), *Part.* *קָם*, either for *קָוַם* (like *קָטַל*, the original form of *קָטַל*, Chal. and Arab. *qâtel*, § 9, 10, 2, and § 50, 2) or for *קָוַם* (after the form of the verbal adjective *קָטַל*; comp. § 84, No. 1). Those which conform to the regular Hebrew verb are generally the most unfrequent, as *בוֹשׁ* (after the form *יָבוֹשׁ*). The  $\hat{o}$  in *Niph.* comes from *va* (= *ua*), *נָקוּם* from *נָקַם*, *Fut.* *יָקוּם* from *יָקַם*.

5. In the *Pret. Niph.* and *Hiph.*, the harshness of pronunciation in such forms as *נָקוּמַתָּ*, *הִקְוַמַתָּ*, is avoided by the insertion of  $\aleph$  before the affirmatives of the 1st and 2nd person. For the same purpose,  $\aleph$  is inserted in the *Fut. Kal* before the termination *נָה* (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as *נָקוּמוֹתָ*, *נָקוּמוֹתָ*; *הִקְוִמוֹתָ*, *הִקְוִמוֹתָ*, or *הִקְוִמוֹתָ*, also *הִקְוִמוֹתָ*; *הִקְוִמוֹתָ*.

\* On the *a* under the preformative, see No. 4.



Yet in some cases the harder forms, without the inserted syllable, are also in use. Thus, *Fut. Kal* תִּשְׁבֹּן Eze. xvi. 55 (also תִּשְׁבֹּינָה in the same verse), and rather oftener in *Hiph.*, as הִלְפָתָה Ex. xx. 25, though also הִנְפֹּתִי Job xxxi. 21, הִשְׁבָּנָה Job xx. 10, once הִלְיִנָּה Jer. xlv. 25. *Imp.* only הִלְמָנָה, קִלְמָנָה.

6. The tone, as in verbs עֵעַ, is not thrown forward upon the affirmatives הַ, וּ, יַ, אֲ, as קָמָה, קָמוּ, קָמוּ, except with the full plural form יִקְמוּן. For the tone on the וּ and אֲ, see No. 5. In those forms which do not take either of these, the accentuation is regular, as קָמָה; so in *Hophal* הוֹלְמָתָה.

7. The conjugations, *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly עו. The only instance in which ו remains as a consonant is עוּר to surround, the *Piël* of עוּר (yet see Rem. 10). In some others י has taken the place of ו, as in קוּם from קוּם, הוּב from הוּב, which forms belong to the later Hebrew, having been borrowed from the Aramæan. On the contrary, the unfrequent conjugation *Piël* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piël*, and as a substitute for it; e. g. קוּמָם to raise up, from קוּם; רוּמָם to elevate, pass. רוּמָם, from רוּם; הִתְעוּרָה to rouse one's self, from עוּר. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. בִּלְבַל to sustain, to nourish, from בּוּל.

REMARKS.

I. On *Kal*.

N.B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their Pret. and Part. the same (§ 50, 2), the following are examples; viz. *Pret.* נִיתַּהּ he is dead (for נִיָּוַת, 1 sing. נִיָּתָהּ, 1 pl. נִיָּתְנוּ, 3 pl. נִיָּתוּ; בּוֹשָׁת he is ashamed (for בּוֹשֵׁתִי, בּוֹשֵׁתִי, בּוֹשֵׁתוּ, אִדּוּר he has shined. *Part.* נִיָּתָהּ בּוֹשֵׁתִים; Eze. xxxii. 30. Of the Preterite and Participle, the usual form קָם is very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם Hos. x. 14, נִשְׁאָטִים Eze. xxviii. 24, 26; comp. xvi. 57. The *Part.* appears now and then also in the form of קוּם for קָם 2 Kings xvi. 7, even with a transitive sense, as לוּטָה occultans, Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוּא, טוּב, אִדּוּר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָבּוּל, as יִקְמוּ קוּם surgendo surgent, Jer. xlv. 29. Those verbs which have ו in the *Inf.* retain it in the *Fut.*, as יִבּוּא. In one verb alone the preformatives of the *Fut.* have *Tsere*, viz., בּוֹשָׁת, *Fut.* יִבּוֹשָׁת (for יִבּוֹשָׁת); see in No. 4, above.

3. In the *Imp.* with affirmatives (קָמוּ, קָמוּ) the tone is on the stem syllable, with a few exceptions, as in Judges v. 12. The lengthened form [with הַ] has, on the contrary, the tone usually on the last syllable (הַקָּמָה, הַקָּמָה), with a few exceptions where the word is *Milel* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N.B. 4. The shortened *Fut.* as *Jussive* (§ 48, 4) has the form יָקָם (very seldom יָקוּם, יָקָם): e. g. יָשָׁב let him return, Deut. xx. 5—8; אֵל יָשָׁב let him not return, Ps. lxxiv. 21; וְיָמָת and may he die, 1 Kings xxi. 10. Comp. § 27, Rem. 1. In poetic language as *Indicative*, as יָרָם, יָרָם, he, it, shall be high, Num. xxiv. 7; Mic. v. 8. After *Vav conversive*, and before words of one syllable the tone is

also drawn back upon the penultima, and the last syllable takes *Qamets-chatuph*, as וְיָקָם לָךְ, וְיָקָם Job xxii. 28. In *pause*, however, the tone remains on the last syllable, as וְיָקָם; compare Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pathach*, e. g. וְיָסַר and he turned aside, Ruth iv. 1 (from סוּר).

The full plural-ending ון has the tone (according to No. 6 of this section), hence תִּמְתְּנוּ Gen. iii. 3, 4, יְנוּסוּן P's. civ. 7, יְרוּצוּן Joel ii. 4, 7, 9.

## II. On Niphal.

5. Anomalous forms are: *Pret.* נִפְצוּתָם ye have been scattered, Ezc. xi. 17; xx. 34, 41, 43; *Inf. constr.* הִרְוִיט Is. xxv. 10. Comp. also Rem. 9.

## III. On Hiphil.

6. Examples of the *Preterite* without the inserted ו: הִכַּפְתָּ thou liftest, Ex. xx. 25; הִכִּיתָ thou killest, and even הִפְתָּם Num. xvii. 6, etc.

7. In the *Imp.*, besides the shortened form הִקֵּם, the lengthened form הִקִּימָה also occurs; with *suff.* הִקִּימֵנִי.

N.B. The shortened *Fut.* has the form יָקָם, as וְיָסַר that he may take away, Ex. x. 17. After *Vav conversive*, the tone is drawn back upon the penultima, as וְיָרָם; וְיָסֵן and he scattered. The final syllable, when it has a guttural or *Resh*, takes *Pathach*, as in *Kal*, e. g. וְיָסַר and he removed, Gen. viii. 13.

## IV. In General.

8. On account of the intimate relation between verbs עָו and עָע (§ 67), it is necessary, in analysing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Fut. Kal* with *Vav conversive*; *Piel* of עָו and *Poël* of עָע. Hence it is that they often borrow forms from one another, as in *Pret. Kal* פָּו he despised (from בָּו, as if from פָּו) Zech. iv. 10, הִטָּה he besmeared (for טָה) Is. xlv. 18.

9. In common with verbs עָע (§ 67, 5), these verbs have also in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which substitutes, for the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use; e. g. הִפְיִיתָ to incite, *Fut.* יִפְיִיתָ (also הִפְיִיתָ, הִפְיִיתָ); וַיִּתַּר and he shows the way, 2 Sam. xxii. 33 (also וַיִּתַּר Prov. xii. 26); הִפְיִיגָה to remove, *Fut.* יִפְיִיגָה (from סוּיג), also Hoph. הִפְיִיגָה Is. xlix. 14; sometimes with a difference of signification, as הִנְיִיתָ to cause to rest, to give rest, הִנְיִיחָה, *Fut.* יִנְיִיחָה to set down, to lay down; יִלְיִין to spend the night, to abide; יִלְיִין; מְלִיין to be headstrong, rebellious. Other examples: *Niph.* נִפְיִוּל (from כּוּיִל, not כּוּיִל) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural גִּעִוּר Zech. ii. 17; *Hiph.* הִיִּוּל to despise Lam. i. 8, יִלְיִוּ they depart Prov. iv. 21.

To this class are to be referred some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which others have derived from a false root, or uncritically altered; viz., וַתַּחֲסִיחַ for וַתַּחֲסִיחַ and she hastens (from חִוִּיט) Job xxxi. 5, וַיַּעֲטֵם וַיַּעֲטֵם 1 Sam. xv. 19; xxv. 14, from עוּיט, עוּיט to rush upon.

10. Verbs, in which the middle stem-letter *Vav* is sounded as a consonant, are, in respect to this letter, perfectly regular; e. g. הָוֵר to be white, *Fut.* יִהְיוּר, נָוֵע to expire, *Fut.* יִנוּע; especially in those which are besides also verbs לָה, as צָוָה, *Piël* צָוָה to command, קָוָה to wait, etc.

SECT. 73.

FEEBLE VERBS עָי. E. g. בִּין to discern. Parad. N, § 72.

1. These verbs have the same structure as verbs עָו, and their י is treated in the same manner as the ו of that class; e. g. *Pret. Kal* שָׁת (for שָׁית) *he has set*, *Inf.* שִׁית, *Inf. absol.* שׁוֹת (for שָׁית), *Imp.* שִׁית, *Fut.* יִשִּׁית, *Jussive* יִשֶּׁת, with *Vav conv.* וַיִּשֶּׁת. But the *Pret. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* with the characteristic ה elided, e. g. בִּינֹתִי (similar to הַבִּינֹתִי) Dan. ix. 2, also בָּנֹתָ Ps. cxxxix. 2; רִיבֹתָ *thou contendest* Job xxxiii. 13, also רָבֹתָ Lam. iii. 58. Often also complete *Hiphil* forms occur, e. g. *Pret.* הִבִּינֹתָם, *Inf.* הִבִּין (also בִּין), *Imp.* הִבֵּן (also בִּין), *Part.* מִבִּין, so likewise מִרִּיב (also רָב), מִשִּׁים (also שָׁם), מִצִּיין *glittering*, also in *Pret.* צִין. Moreover, as *passive*, we find a few times *Hoph. Fut.* יוֹשֵׁר from שָׁר to sing, יוֹשֶׁת from שִׁית to set.

2. These *Hiphil* forms may easily be traced to verbs עָו, and possibly they in part belong strictly to that class. The same may be said of *Niph.* נָבוּן, *Pil.* בּוּגֵן, and *Hithpald.* הִתְבּוּנָן (as if from בּוּן). These verbs are in every respect closely related to verbs עָי. Hence it is that we find several verbs used promiscuously, as עָו and עָי, and with the same meaning in both forms, as לָיַן (*denom.* from לָיַל) to spend the night, *Inf.* also לָוֵן; שָׁים to place, *Inf.* also שָׁוּם, *Fut.* יִשִּׁים, once יִשּׁוּם. In other verbs one of the two is the predominant form, as גִּיל to exult (גִּוֵּל is found only in Prov. xxiii. 24). But few are exclusively עָי, as רִיב to contend, שִׁית to set, שִׁישׁ to rejoice; so also כָּל to comprehend, to measure, Is. xl. 12; and the *denom.* קָץ (from קָיַץ) to pass the summer, Is. xviii. 6.

The older grammarians did not recognise this class of verbs, but referred all its forms to verbs עָו, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the *Hiphil* (Conj. IV.) of verbs עָי. Yet the Arabic, as also the Æthiopic, has actual verbs עָי, and the Hebrew has some with a Yodh as a consonant, like אִיב to hate, and עָי to tire. A fluctuation and interchange between the closely-related stems must certainly be assumed.

The Paradigm N is placed in connexion with that of verbs עָו, in order to exhibit the parallel between the two classes. The conjugations which it omits have the same form as in Parad. M.

Rem. 1. Examples of the *Inf. absol.* are רִב litigando Judges xi. 25, שֶׁת ponendo Is. xxii. 7, also רִיב Jer. i. 34.

2. The *Fut. apoc.* is יָבֵן; with retracted tone it takes the form with Seghol, as לָרֵב לָרָב Judges vi. 31. So with *Vav conversive*, וַיִּשֶּׁם and he placed, וַיִּבֵּן and he perceived.

3. As *Part. act. Kal* we find once לָוֵן spending the night, Neh. xiii. 21; *Part. pass.* שִׁים or שָׁוּם (according to a various reading) 2 Sam. xiii. 32.

\* \* \* \*

4. Verbs <sup>ל</sup> scarcely ever suffer their <sup>ס</sup> to quiesce, and hence are irregular only as represented in § 64. A few examples where the <sup>ס</sup> has lost its force as a consonant are: נָסוּ they are fair, פָּרַח he blooms, Fut. Hiphil of פָּרַח, for פָּרַסְיִ Eccl. xii. 5.

SECT. 74.

FEEBLE VERBS לָ; e. g. מָצָא to find. Parad. O.

O. VERB LAMEDH ALEPH (לָ). § 74.							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	מָצָא *	נִמְצָא *	מָצָא	מָצָא *	הִמְצִיא	הִמְצָא *	הִתְמַצָּא
3. f.	מָצְאָה	נִמְצְאָה	מָצְאָה	מָצְאָה	הִמְצִיָּה	הִמְצָאָה	הִתְמַצְּאָה
2. m.	מָצָאתָ *	נִמְצָאתָ *	מָצָאתָ *	מָצָאתָ *	הִמְצִיָּאתָ *	הִמְצָאתָ *	הִתְמַצְּאתָ *
2. f.	מָצָאת	נִמְצָאת	מָצָאת	מָצָאת	הִמְצִיָּאת	הִמְצָאת	הִתְמַצְּאת
1. c.	מָצָאתִי	נִמְצָאתִי	מָצָאתִי	מָצָאתִי	הִמְצִיָּאתִי	הִמְצָאתִי	הִתְמַצְּאתִי
Plur. 3. c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ	מָצְאוּ	הִמְצִיאוּ	הִמְצָאוּ	הִתְמַצְּאוּ
2. m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם	מָצַאתֶם	הִמְצִיַּתֶם	הִמְצָאתֶם	הִתְמַצְּתֶם
2. f.	מָצַאתְוּ	נִמְצַאתְוּ	מָצַאתְוּ	מָצַאתְוּ	הִמְצִיַּתְוּ	הִמְצָאתְוּ	הִתְמַצְּתְוּ
1. c.	מָצַאתִנוּ	נִמְצַאתִנוּ	מָצַאתִנוּ	מָצַאתִנוּ	הִמְצִיַּאתִנוּ	הִמְצָאתִנוּ	הִתְמַצְּתִנוּ
INF. constr.	מָצָא	הִמְצָא	מָצָא	מָצָא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
INF. absol.	מָצוּא	נִמְצָא	מָצָא		הִמְצָא		
IMP. m.	מִצֵּא *	הִמְצֵא	מִצֵּא		הִמְצֵא		הִתְמַצָּא
f.	מִצֵּי	הִמְצֵי	מִצֵּי	wanting	הִמְצֵי	wanting	הִתְמַצְּי
Plur. m.	מִצְאוּ	הִמְצְאוּ	מִצְאוּ		הִמְצְאוּ		הִתְמַצְּאוּ
f.	מִצְאֵנָה *	הִמְצְאֵנָה *	מִצְאֵנָה *		הִמְצְאֵנָה *		הִתְמַצְּאֵנָה *
FUT. 3. m.	יִמְצָא *	יִמְצָא *	יִמְצָא	יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
3. f.	הִמְצָא	הִמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
2. m.	הִמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
2. f.	הִמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּמְצִיאִי	תִּתְמַצְּיאִי
1. c.	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצָא	אֶמְצִיא	אֶמְצָא	אֶתְמַצָּא
Plur. 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ	יִמְצִיאוּ	יִמְצְאוּ	יִתְמַצְּאוּ
3. f.	הִתְמַצְּאֵנָה *	תִּתְמַצְּאֵנָה *	תִּתְמַצְּאֵנָה *	תִּתְמַצְּאֵנָה *	תִּתְמַצְּאֵנָה *	תִּתְמַצְּאֵנָה *	תִּתְמַצְּאֵנָה *
2. m.	הִתְמַצְּאוּ	תִּתְמַצְּאוּ	תִּתְמַצְּאוּ	תִּתְמַצְּאוּ	תִּתְמַצְּאוּ	תִּתְמַצְּאוּ	תִּתְמַצְּאוּ
2. f.	הִתְמַצְּאֵנָה	תִּתְמַצְּאֵנָה	תִּתְמַצְּאֵנָה	תִּתְמַצְּאֵנָה	תִּתְמַצְּאֵנָה	תִּתְמַצְּאֵנָה	תִּתְמַצְּאֵנָה
1. c.	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
FUT. apoc.					יִמְצָא		
FUT. with Suff.	יִמְצְאֵנִי		יִמְצְאֵנִי		יִמְצְאֵנִי		
PART. act.	מָצָא	נִמְצָא	מִמְצָא	מִמְצָא	מִמְצִיא	מִמְצָא	מִתְמַצָּא
pass.	מָצוּא						

The **ס** is here, as in verbs פָּסַח, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מִצֵּה, מִצֵּה, מִצֵּה, הִמְצִיחַ; but Pathach before the feeble letter **ס** is lengthened into *Qamets* (§ 23, 1), viz., in the *Pret.*, *Fut.*, and *Imp. Kal*, in the *Pret. Niph.*, and in *Pual* and *Hoph.* This (ֿ) however is changeable (§ 25, 2, Rem.), hence in the plural מִצְּסֵה.

The *Fut.* and *Imp. Kal* have *A* after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ת, נ) the **ס** is not heard, but is quiescent in the *Pret. Kal*, in *Qamets*, מִצְּסֵה; in the *Pret.* of all the other conjugations, in *Tsere*, נִמְצִיחַ; in the *Imp.* and *Fut.* of all the conjugations, in *Seghol*, תִּמְצִיחֵה, מִצְּסֵה.

The use of *Tsere* and *Seghol* in these forms arose doubtless from the great resemblance between verbs לָל and לָהּ (comp. 75, 2), and an approximation of the former to the latter.

Before the suffixes ה, כּ, כּוּ, the **ס** retains its character as a guttural, and takes (ֿ); as מִצְּסֵה Cant. viii. 1, הִמְצִיחַ Eze. xxviii. 13; comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, **ס** is a consonant, and the form regular, as מִצְּסֵה.

Parad. O gives a complete view of the inflexion.

REMARKS.

1. Verbs *middle E*, like מִלֵּא to be full, retain *Tsere* in the other persons of the *Pret.*, as מִלֵּאתִי. Instead of מִצְּסֵה is sometimes found the Aramæan form מִלֵּאת for מִלֵּאתִי she names, Is. vii. 14; comp. Gen. xxxiii. 11 (after the form מִלֵּאת, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מִלֵּאת to fill, Lev. xii. 4, for מִלֵּאתִי.

3. The *Part. fem.* is commonly, by contraction, מִצְּסֵה, seldom מִצְּסֵה Cant. viii. 10, and defectively written יִצֵּת (from יִצֵּה) Deut. xxviii. 57. In the forms מִלֵּאתִי 1 Sam. xiv. 33, and מִלֵּאתִי Neh. vi. 8, the vowel is drawn back after the manner of the Syriac.

4. The **ס** is sometimes lost, as in מִלֵּאתִי Num. xi. 11, מִלֵּאתִי Job xxxiii. 18. *Niph.* מִלֵּאתִי ye are defiled, Lev. xi. 43. *Hiph.* מִלֵּאתִי Jer. xxxii. 35.

See more in the Remarks on verbs לָהּ, No. VI.

SECT. 75.

FEEBLE VERBS לָהּ. E. g. נִלְהַ to reveal. Parad. P.

These verbs, like those פִּי (§§ 69, 70), embrace two different classes of the irregular verb, viz., לָהּ and לָהּ, which in Arabic, and especially in Æthiopic, are

more clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 5), in all those forms which end with the third radical, and which hence are called verbs לה; e. g. גלה for גלי he has revealed; שטה for שטו he has rested. By far the greater number, however, of these verbs are originally לי; only a few forms occur of verbs לו. The two classes are therefore less prominently distinguished than verbs פו and פי.

A true verb לו is שטה to be at rest, whence שטותי, Part. שטו, and the derivative שטוה rest; yet in the Fut. it has שטוי (with *Yodh*). In ענה (Arab. عني) to answer, and ענה (Arab. عني) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius's *Lex. art.* ענה). In Syriac the intermingling of these forms is carried still farther, verbs לו also being confounded with those לה, i. e. with the two classes לו and לי of the Arabic.

As an entirely different class are to be regarded those verbs whose third stem-letter is a consonantal ה (distinguished by *Mappiq*); e. g. גבה. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some verbs לה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. דקה, Arab. كاه to be blunt. Hence it is that verbs לה are often related to those לה, for which the verb לה may be assumed as an intermediate form; e. g. קשה and קשה to be hard; פתה properly = פתח to be open.

P. VERB LAMEDH HE (לה). § 75.							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	גָּלָה *	נִגְלָה *	גָּלָה *	גָּלָה *	הִגְלָה *	הִגְלָה *	הִתְגַּלָּה *
3. f.	גָּלְתָה *	נִגְלְתָה *	גָּלְתָה *	גָּלְתָה *	הִגְלְתָה *	הִגְלְתָה *	הִתְגַּלְתָה *
2. m.	גָּלִית *	נִגְלִית *	גָּלִית *	גָּלִית *	הִגְלִית *	הִגְלִית *	הִתְגַּלִּית *
2. f.	גָּלִית	נִגְלִית	גָּלִית	גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
Plur. 3. c.	גָּלוּ *	נִגְלוּ	גָּלוּ	גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
2. f.	גָּלִיתְוּ	נִגְלִיתְוּ	גָּלִיתְוּ	גָּלִיתְוּ	הִגְלִיתְוּ	הִגְלִיתְוּ	הִתְגַּלִּיתְוּ
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
INF. constr.	גָּלוֹת *	הַגְּלוֹת *	גָּלוֹת *	גָּלוֹת *	הַגְּלוֹת *	הַגְּלוֹת *	הַתְּגַלוֹת *
INF. absol.	גָּלָה	נִגְלָה	גָּלָה		הִגְלָה	הִגְלָה	הִתְגַּלָּה
IMP. m.	גָּלָה *	הִגְלָה *	גָּלָה *		הִגְלָה *		הִתְגַּלָּה *
f.	הִגְלִי *	הִגְלִי *	הִגְלִי *	wanting	הִגְלִי *	wanting	הִתְגַּלִּי
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ		הִגְלוּ		הִתְגַּלוּ
f.	הִגְלִינָה *	הִגְלִינָה *	הִגְלִינָה *		הִגְלִינָה *		הִתְגַּלִּינָה *
FUT. 3. m.	יִגְלָה *	יִגְלָה *	יִגְלָה *	יִגְלָה *	יִגְלָה *	יִגְלָה *	יִתְגַּלָּה *
3. f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
2. m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *	תִּתְגַּלִּי *
1. c.	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶגְלָה	אֶתְגַּלָּה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
3. f.	הִתְגַּלִּינָה *	הִתְגַּלִּינָה *	הִתְגַּלִּינָה *	הִתְגַּלִּינָה *	הִתְגַּלִּינָה *	הִתְגַּלִּינָה *	הִתְגַּלִּינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
2. f.	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה	תִּתְגַּלִּינָה
1. c.	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
FUT. apoc.	יִגַּל *	יִגַּל *	יִגַּל *		יִגַּל *		יִתְגַּל *
FUT. with Suff.	יִגְלִי *		יִגְלִי *		יִגְלִי *		
PART. act.	גָּלָה *	נִגְלָה *	מְגַלָּה *	מְגַלָּה *	מְגַלָּה *	מְגַלָּה *	מְתְגַלָּה *
pass.	גָּלוּי *						

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:—

1. The original *Yodh* or *Vav*, in all forms which end with the third radical,

gives place to ה as a vowel-letter, and representing the final vowel; which is the same in each form through *all* the conjugations, viz.—

ה־ in all the Preterites, גָּלָה, נִגְלָה, גִּלָּה, etc.

ה־ in all the Futures and Participles active, יִגְלֶה, גִּלֶּה, etc.

ה־ in all the Imperatives, גַּלְה, גִּלְה, etc.

ה־ in the Inf. absol. (except in *Hiph.* and *Hoph.*), גִּלְה, etc.

The *Part. pass. Kal* forms the only exception, in which, at the end, the original ' appears, גָּלְיָהּ, as also in some derivatives (§ 85, V.).

The *Inf. constr.* has always the feminine form in ת; hence in *Kal* גִּלְוֹת, in *Piël* גִּלְוֹת, etc.

In explanation of these forms we observe—

That in the *Pret. Kal*, גָּלָה stands for גָּלִי, according to § 24, 2, c; so in *Niph.* and *Hophal. Piël* and *Hithp.* are based on the forms הִתְקַטַּל, קִטַּל (§ 52, Rem. 1), *Hiph.* on the form הִקְטַל, after the manner of the Arabic *aqatala* (§ 53, 1).

In the *Fut. Kal*, יִגְלֶה is a *Fut. A* for יִגְלִי (according to § 24, 2, Rem. a), whence also are such plural forms as יִגְלִי (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with *Pathach* in the final syllable. See § 51, Rem. 2; § 54, Rem.

*Tsere* in the *Imp.* גַּלְה is, at all events, a shorter vowel than the accented *Seghol* with a broad sound in the *Fut.* יִגְלֶה. Comp. the *constr. state* of nouns in ה־, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (ת, נ), the original ' remains, but not as a consonant. Properly it would here form with the foregoing *ā* (*Pathach*) the diphthong *ai*; but this diphthong in the *Pret.* is contracted first into *ê* (י־), and then further attenuated into *î*; but in the *Fut.* and *Imp.* it is changed into the broad and obtuse י־. Thus, in *Pret. Piël*, from גִּלְיָתָ (after קִטַּלְתָּ) we get first גִּלְיָתָ, and then, by attenuating the *ê* into *î*, גִּלְיָתָ; in the *Fut. Piël* הַתְּנַגְלִינָה. In the passives the *ê* is always retained; in the actives of the derived conjugations and in the reflexives, both *ê* and *î* are used alike (see Rem. 7, 9, and 13); on the contrary, in *Kal* (the conjugation more in use than the rest) we find only *î*. Accordingly we have in the—

Preterite *Kal* *î*, as גִּלְיָתָ;

Preterites of the other active conjugations and also the reflexive promiscuously *ê* and *î*, as גִּלְיָתָ and גִּלְיָתָ;

Preterites of the passives only *ê*, as גִּלְיָתָ;

Futures and Imperatives always י־, as הַתְּנַגְלִינָה, גִּלְיָנָה.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac, the contracted forms predominate, yet these dialects have in *Kal* גִּלְיָתָ as well as גִּלְיָתָ.



3. Before the affirmatives beginning with a vowel (וְ, וְ, וְ), the *Yodh* with the foregoing vowel is usually dropped, e. g. גָּלוּ (for גְּלוּי), הִגְלוּ (for הִגְלוּי), גָּלוּ, גָּלוּ; yet it is retained in ancient full forms, particularly in *pause*, as גְּלוּי (see Rem. 4 and 12). Before *suffixes* it is also dropped, as גָּלוּ (Rem. 19).

4. The *Yodh* disappears also in 3 *Pret. sing. fem.*, where תִּ- is appended as a feminine-ending, as גָּלוּת. But this ancient form is become rare (see Rem. 1); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending הִ- is appended, so as to form גָּלוּתֵהּ. So in all conjugations, e. g. *Hiph.* הִגְלוּתֵהּ, common form הִגְלוּתֵהּ, in *pause* הִגְלוּתֵהּ.

See analogous cases, in § 70, Rem., § 91, 3.

5. The formation of the *shortened Future*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the הִ-, by which some other changes are occasioned in the form (see Rem. 3, 8, 10, 15). The *shortened Imperative* is also formed by *apocope* of the הִ- (Rem. 11, 15).

REMARKS.

1. On *Kal*.

1. For the 3 *Pret. fem.*, the older and simpler form גָּלוּת, from גְּלוּת (comp. the verb גָּלוּ, § 74, Rem. 1), is almost entirely banished from common use. One instance is עָשִׂתָּ she did, Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָתָּ she pays Lev. xxvi. 34, הִנְזָתָּ she is taken captive Jer. xiii. 19. But with *suffixes* it is always used; see Rem. 19.

2. The *Inf. absol.* has also the form רָאוּ *videndo*, Gen. xxvi. 28. As the *Inf. constr.* occurs also, though seldom, רָאוּ Gen. xlviii. 11, עָשִׂה 1. 20, or עָשִׂוּ xxxi. 28, as well as the feminine form רָאוּהָ to see, Eze. xxviii. 17, like קָטְלוּהָ, § 45, 2, letter *b*.

N.B. 3. The *apocope* of the *Fut.* (see above, in No. 5) occasions in *Kal* the following changes:—

- a) The first stem-letter most commonly receives the helping vowel *Seghol*, or, when the middle radical is a guttural, *Pathach* (§ 28, 4); e. g. יִבְנֶה for יִבְנֶה; וַיִּבְנוּ and he built; יִשָּׂע let him look, for יִשָּׂע.
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it now stands in an open syllable), as יִרְאֶה let him see, from רָאָה, וַיִּתְכַּבֵּהּ from כָּבַהּ to become feeble.
- c) The helping vowel is sometimes omitted, especially in the cases mentioned in § 28, 4; e. g. וַיִּשָּׂבֵר and he took captive Num. xxi. 1, וַיִּשְׂתֶּה and he drank, וַיִּשְׂבֶּה and he wept. The verb רָאָה has the two forms יִרְאֶה let him see, and יִרְאֵה and he saw, the latter with *Pathach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וַיַּעַשׂ and he made, from עָשָׂה, וַיַּעֲנֵה and he answered, from עָנָה. Sometimes the pointing of the first syllable is not affected by the guttural; as in וַיִּחַן, וַיִּחַן, וַיִּחַן (with *Daghesh lena* in the second radical) let him rejoice, Job iii. 6.
- e) The verbs הָיָה to be, and הָיָה to live, where analogy would require the *Fut. apoc.* to be יִהְיֶה, יִהְיֶה, change these forms to יְהִי and יְהִי, because the second *Yodh* draws to itself the vowel *i*, and makes with it a long *i*. (Comp. the derivatives יִבְנֶה for יִבְנֶה, יִבְנֶה for יִבְנֶה, etc., § 84, No. V.) From הָיָה to be, occurs once the form יִהְיֶה for יְהִי he will be, Eccles. xi. 3.

The full forms without the apocope of ה־ occur sometimes even after *Yav. conv.*, especially in the 1st person and in the later books, e. g. הִשָּׁרַחְתִּי and *I saw*, twenty times, but never in the Pentateuch, וַיַּעֲשֶׂה and *he made*, four times.

4. The original ׳ is sometimes retained before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *pause*, and before the full plural-ending וִין, or where for any reason an emphasis rests upon the word. *Pret.* הִשְׁתַּחֲוֶה *she trusts* Ps. lvii. 2, הִשְׁתַּחֲוֶה *they trust* Deut. xxxii. 37. *Imp.* שִׁבְעוּ *ask ye* Is. xxi. 12. *Fut.* יִרְבִּיּוּ *they increase* Deut. viii. 13, more frequently like יִשְׁתַּחֲוֶה *they drink* Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *fem.* of the form צֹפִיָּה *spying* Prov. xxxi. 27, פְּרוּיָה *fruitful* Ps. cxxviii. 3, in the *plur.* like אֲוֹתֵיית *Is.* xli. 23. The *Part. pass.* is sometimes without ׳, as עָשִׂי *made* Job xli. 25, צָפִי *xv.* 22.

6. The second syllable is but seldom written defectively, as הִלֵּת 2 Sam. xv. 33, תַּעֲשֶׂנָּה Job v. 12, and (according to the *Qeri*) תִּרְאֶינָה Mic. vii. 10.

## II. On Niphal.

7. Besides the form with ׳ in the 1 and 2 *Pret.*, the form also with ׳ is found, as נִגְלִינוּ 1 Sam. xiv. 8, נִקְיִת Gen. xxiv. 8.

8. The apocope of the *Fut.* occasions here no further changes than the rejection of ה־, נִגְלֵ from נִגְלֵה; yet in one verb, *Ayin guttural*, we find a form with (־) shortened to (־), viz., אִפְחָ (for אִפְחָה) Ps. cix. 13. Similar also in *Pi.* תָּעַר (from תִּתְעַרֶה) Ps. cxli. 8, and in *Hithp.* הִתְרַעַע (from הִתְרַעֶה) Prov. xxii. 24.

## III. On Piël, Pual, and Hithpäl.

N.B. 9. In the *Pret. Piël*, the second syllable has *Chireq* instead of the diphthongal ׳ in the greater number of examples, as קָנִיתִי, רָמִיתִי, which is therefore adopted in the Paradigm. Before suffixes, *Chireq* is always employed, e. g. רָמִיתָנִי Ps. xlv. 20. In *Hithp.* not only ׳, but also ׳ is sometimes found (Prov. xxiv. 10; 1 Ki. ii. 26; Jer. i. 24). Yet *Pual* has always *Tsere* (׳).

N.B. 10. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence *Piël* וַיִּצְוּ *and he commanded*; *Hithp.* וַיִּתְגַּלֵּל *and he uncovered himself*, Gen. ix. 21. Less frequently is *Pathach*, in this case, lengthened into *Qamets*, as וַיִּתְּוּ *and he marked* 1 Sam. xxi. 14, וַיִּתְּאָו *he craves* Ps. xlv. 12. Comp. Rem. 8.

11. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נִסַּח *prove*, Dan. i. 12; הִתְהַחֵל *feign thyself sick*, 2 Sam. xiii. 5.

12. Examples of *Yodh* being retained in cases where it is more commonly omitted: *Fut.* תִּרְמִינִי *will ye liken me* Is. xl. 25, יִכְסִימוּ *they cover them* Ex. xv. 5.

## IV. On Hiphil and Hophal.

13. In the *Pret. Hiph.* the forms הִנְלִיֵּת and הִנְלִיֵּת are about equally common; before suffixes the latter is used as somewhat shorter than the other. The Paradigm exhibits the older with ה־. In *Hoph.* only ׳ occurs.

14. The *Tsere* of the *Inf. absol. Hiph.* is the regular vowel (as in הִקְטַל); to this the *Inf. absol. Hoph.* conforms, as in הִפְתִּיחַ Lev. xix. 20. The verb רָבַח *to be much*, has three forms of the *Inf.*, viz., הִרְבַּח (used adverbially) *much*, הִרְבַּח used when the *Inf.* is pleonastic, הִרְבֹּחַ the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

N.B. 15. The *Fut. apoc. Hiph.* has either the form יִרְךָ Is. xli. 2, יִפְחָ Gen. ix. 27, וַיִּפְחָ, or (with a helping vowel) יִפְחֵל, for which, however, is invariably substituted the form יִפְחֵל (§ 27, Rem. 2, c), as וַיִּפְחֵל 2 Kings xviii. 11, וַיִּפְחֵר Ps. cv. 24. Examples with gutturals: וַיִּפְחֵל Num. xxiii. 2, וַיִּפְחֵל, etc..

which can be distinguished from the *Fut. Kal* only by the sense. The *Imp. apoc. Hiph.* has invariably the helping vowel *Seghol* or *Pathach*, as הִרְבָּה *increase* for הִרְבָּה Ps. li. 4; הִרְרָה *let alone* for הִרְרָה, הִרְרָה Deut. ix. 14; הִעָלָה for הִעָלָה Ex. xxxiii. 12.

16. The *Fut. Hiph.* with *Yodh* retained occurs only in תִּנְיִן Job xix. 2, from יָנָה.

V. *In General.*

17 In the Aramæan, where as before remarked, the verbs לָהֵלֵךְ and לָהֵלֵךְ flow into one another, both classes terminate in the *Fut.* and *Part.* of all the conjugations, without distinction, in הֵלֵךְ or הֵלֵךְ. As imitations of this mode of formation, we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in הֵלֵךְ, more seldom הֵלֵךְ and הֵלֵךְ, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הֵלֵךְ *to be*, Eze. xxi. 15. *Imp.* הֵלֵךְ *be thou*, Job xxxvii. 6. *Fut.* אֶל־תִּהְיֶה Jer. xvii. 17, אֶל־תִּבְיָא follow not, Prov. i. 10; אֶל־תִּעֲשֶׂה do not, 2 Sam. xiii. 12.\* *Inf. Piél.* תִּבְיָא Hos. vi. 9.

The *Yodh* is found at the end of the word (which is also a *Syriasm*) for הֵלֵךְ in the *Fut. Kal*, וַתִּזְנֶה *and she committed fornication*, Jer. iii. 6; (according to others even instead of הֵלֵךְ in the *Pret. Hiph.* הִחֲלִי *he made sick*, Is. liii. 10), comp. the *plur.* הִתְיַסְּפוּ *they intimidated*, Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וּהֵ; viz., נִצְנְוָה *to be beautiful*, from נָצַח *the archers*, Gen. xxi. 16; but especially שָׂוָה *to bow*, *Pilel* שָׂוָה, hence the reflexive הִשְׂוָה *to bow one's self, to prostrate one's self*, 2nd pers. הִשְׂוָה and הִשְׂוָה, *Fut.* יִשְׂוָה, *apoc.* וַיִּשְׂוָה (analogous with יָהֵ for יָהֵ).

N.B. 19. Before *suffixes*, the ה final, and the preceding vowel, are displaced by the union-vowel (§ 58, 3, b), as עָנְנִי *he answered me*, עָנְנִי, *Fut.* יַעֲנֶנּוּ, *Hiph.* הִפְנִי. Very seldom הֵ takes the place of the final הֵ or הֵ, as in יִכְסִימוּ *he will cover them* Ps. cxl. 10, הִכְנִי *smite me* 1 Kings xx. 35. The 3 *Pret. fem.* always takes before *suff.* the older form הֵלֵךְ (see No. 4), yet with a short *ä*, as in the regular verb, e. g. הֵלֵךְ for הֵלֵךְ Zech. v. 4; in *pause* הֵלֵךְ Job xxxiii. 4.

VI. *Relation of Verbs לָהֵלֵךְ and לָהֵלֵךְ to each other.*

20. The verbs of each of these classes, in consequence of their intimate relation, being quite identical in Aramæan, often borrow the forms of the other, especially in the usage of the later writers and of the poets.

21. Thus there are forms of verbs לָהֵלֵךְ—

- a) Which have adopted the vowel points of verbs לָהֵלֵךְ, e. g. *Pret.* בָּלַאתִי *I restrain*, Ps. cxix. 101; *Part.* הִכָּא Eccles. ix. 18; viii. 12; *Piél. Pret.* מִלָּא Jer. li. 34; רָבַאתִי 2 Kings ii. 21; *Fut.* יִנְיָא Job xxxix. 24; *Niph. Pret.* נִפְלַאתָה (after נִנְלַאתָה) 2 Sam. i. 26; *Hiph. Pret.* הִקְבַּאתָה Jos. vi. 17. [*Imp. Kal* יִרְאִי Jos. xxiv. 14.]
- b) Which retain their own pointing, but have adopted the ה, e. g. *Imp.* רָפָה *heal*, Ps. lx. 4; *Niph.* הִתְהַבָּה *to hide one's self*, 1 Kings xxii. 25; *Piél. Fut.* יִמְלֵא *he will fill*, Job viii. 21.
- c) Which in all respects have the appearance of verbs לָהֵלֵךְ, e. g. צָמַח *thou thirstest*, Ruth ii. 9; מָלֵא *they are full*, Eze. xxviii. 16; *Inf.* חָטָו *to sin*, Gen. xx. 6; *Fut.* הִרְפְּיָה *they heal*, Job v. 18; *Part. fem.* יִצְּא Eccles. x. 5; *Part. pass.* נִשְׁוָה Ps. xxxii. 1; *Niph.* נִרְבַּתָה Jer. li. 9. *Hithp.* תִּהְנַחְתִּי *thou prophesiest*, 1 Sam. x. 6; *Inf.* הִתְנַבְּוֹת 1 Sam. x. 13.

\* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imp.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (ֵ) and (ֶ). See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Eze. v. 12.

22. On the contrary, there are forms of verbs לָהּ which, in some respects, follow the analogy of verbs לָל; e. g. in their consonants, אָנָהּ *it is changed*, 1 Sam. iv. 1; אָנָהּ 2 Kings xxv. 29; וְיָחֳלָהּ *and he was sick*, 2 Chron. xvi. 12; in their vowels, תִּכְבֶּלָהּ 1 Kings xvii. 14; in both, תִּלְאֹתָם 2 Sam. xxi. 12.

## SECT. 76.

## VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus, from גָּרַד *to flee* are formed *Fut.* יִדַּר Nah. iii. 7, and יָדַר Gen. xxxi. 40 (after the analogy of verbs פָּן), *Hiph.* הִגִּד (as a verb עָע), but in *Fut. Hoph.* יִדַּר (as פָּן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

- a) Verbs פָּן and לָל (comp. §§ 66 and 74); e. g. נִשָּׂא *to bear*, *Imp.* שָׂא, *Inf. constr.* שִׂיאָה (for שִׂיאָהּ), also שִׂיאָה (comp. § 73, Rem. 3), *Fut.* תִּשְׂאֶנָּה for תִּשְׂאֶנָּהּ Ruth i. 14.
- b) Verbs פָּן and לָל (comp. §§ 66 and 75), as נָטָה *to bend*, נָחַה *to smite*. Hence, *Fut. Kal* יִטָּה, *apoc.* וַיִּט, וַיִּז, and וַיִּזַּח *and he sprinkled* (from נָזַח); *Pret. Hiph.* הִכָּה *he smote*, *Fut.* יִכָּה, *apoc.* יָך, יָךְ; so also וַיִּזַּח; *Imp.* הִכָּה, *apoc.* הָך; *Inf.* הִכּוּת; *Part.* מִכָּהּ.
- c) Verbs פָּא and לָל (comp. §§ 68 and 75), as אָתָה *to come*, אָפָה *to bake*. Hence *Fut.* יֵאָפֶה, *plur.* יֵאָפוּ Deut. xxxiii. 21, for וַיֵּאָתָה; *Fut. apoc.* וַיֵּאָת Is. xli. 25, for וַיֵּאָת; *Imp.* אָתָיִי for אָתָיִי, אָתָיִי (§ 23, 4, Rem. 2; § 75, Rem. 4); *Hiph. Imp.* הִתָּיִי for הִתָּיִי Is. xxi. 14; *Fut. apoc.* וַיֵּאָל 1 Sam. xiv. 24, from אָלָה *to swear*.
- d) Verbs פָּי and לָל (comp. §§ 69, 70, and 74), as יָצָה *to go forth*, *Imp.* יָצָה, *Inf.* יָצָהּ, *Hiph.* הוֹצִיאָהּ.
- e) Verbs פָּי and לָל (comp. §§ 69, 70, and 75), e. g. יָרָה *to throw*, in *Hiph.* *to confess*, *to praise*, properly פָּי, and יָרָה *to throw*, יָפָה *to be beautiful*, which are properly פָּי. *Inf.* יָרוּת, יָרוּת; *Imp.* יָרוּ; *Fut.* וַיִּיָּר, with *suff.* וַיִּיָּרָם *we shot at them* (from יָרָה) Num. xxi. 30; *Piel* וַיִּיָּרֵי for וַיִּיָּרֵי (§ 69, Rem. 6); *Hiph.* הוֹרָה, הוֹרָה, *Inf.* הוֹרָה; *Fut.* וַיִּיָּר, *apoc.* וַיִּיָּר.
- f) Verbs עָע and לָל, particularly the verb בּוֹא *to come*; *Pret.* בָּאָהּ, בָּאָהּ, once בָּנָהּ for בָּנָהּ 1 Sam. xxv. 8; *Hiph.* הִבִּיאָהּ, הִבִּיאָהּ, and הִבִּיאָהּ; *Fut.* אָבִי for אָבִי Mic. i. 15; *Imp.* הִבִּי Ruth iii. 15. So וַיִּנֵּי *he refuses*, *Hiph.*, from וַיִּנֵּי Ps. cxli. 5.

Moreover, g) the verb הָיִי *to live*, deserves to be noticed, being treated as a verb עָע, and hence has הִי in the 3 *Pret. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form. But of more frequent occurrence is the synonymous הָיִי as a verb לָל.

## SECT. 77.

## RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פָּן and פָּי, לָל and לָל, עָע and עָע, stand in a very intimate relationship, as appears from the similarity in their

meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification attaches (*bilateral root*, § 30, 2), so that the third feebler radical is not taken into account. Thus, **ךָ**, **ךָ**, **ךָ**, **ךָ** all mean *to strike, to beat in pieces*; **נָוֹר**, **נָרַר**, **נָרַה** *to flee*.

In this manner are related in form and signification—

1. Verbs **עָו** and **עָע** (in which the essential stem-letters are the first and last), e. g. **מוֹךְ** and **כָּבַד** *to become poor*; **מוֹשׁ** and **כָּוֵשׁ** *to feel, to touch*; **נוֹר** and **נָרַר** *to flee*.

2. Verbs **פָּי** and **פָּן** (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs **יָצַב** and **נָצַב** *to place*, **נָקַט** and **יָקַט** (*yaqosh*) *to fowl*; to the former class, especially to verbs **עָו**, in **נוֹר** and **יָנַר** *to fear*; **טוֹב** and **יָטַב** *to be good*; **נָסַךְ** and **סָוַךְ** *to anoint*; **נָפַח** and **פָּוַח** *to blow*; **נָפַץ** and **פָּוַץ** *to break in pieces*. Verbs **פָּא** are less frequently found connected with these classes, as **אָשַׁם** and **יָשַׁם** *to be destroyed*; **אָרַט** and **רָוַט** *to thresh*, etc.

3. Verbs **לָא** and **לָה** (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in **רָכַא** and **רָכַה** *to break in pieces*, **קָרָא** and **קָרַה** *to meet*; to verbs of the former classes, in **מָצָה** and **מָצַץ** *to suck*, **רָחַה** and **רָחַח** *to thrust*, etc.

SECT. 78.

DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the forms. As these, however, are not generally the same in both, the two are combined to make out a complete verb, as in Greek *ἔρχομαι*, Aor. *ἦλθον*, Fut. *ἔλεύσομαι*, and in Latin, *fero*, *tuli*, *latum*, *ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίω*, Aor. 2. *ἔβην*, from the original form *βύ-ω*.

Of these verbs the following are the most common:—

**בוֹשׁ** *to be ashamed*, *IIiph.* **הִבִּישׁ**, but also **הוֹבִישׁ** (from **יָבִישׁ**), especially with the intransitive signification *to feel ashamed*.

**טוֹב** *to be good*. Pret. **טוֹב**. Fut. **יִטַּב** (from **יָטַב**). Inf. **טוֹב**. *IIiph.* **הִיטִיב**.

**יָנַר** *to fear*. Fut. **יָנוֹר** (from **יָנַר**).

**יָצַב** and **נָצַב** *to place*, neither used in *Kal*. *Niph.* **נָצַב** *to stand*. *IIiph.* and *IIoph.* **הִצִּיב** and **הִצִּיב**. *IIithp.* **הִתְיַצַּב**.

**נָפַץ** *to break in pieces*. Fut. **יָפֹוץ** (from **פָּוַץ**). Imp. **פָּוַץ**. *Niph.* **נָפֹוץ**. *Piel* **נָפַץ** (from **נָפַץ**). *Pil.* **פּוֹפֹוץ** (from **פָּוַץ**). *Reflex.* **הִתְפּוֹפֹוץ**. *IIiph.* **הִפִּיץ**. *Pilpel* **פִּפְפֹוץ** Job xvi. 12.

**יָצַר** and **צָרַר** *to be strait*. Hence Pret. **צָר** *I am in a strait*, lit. *it is strait to me*, from **צָרַר**. Fut.

צָר (from יָצַר) and יָצַר. *Hiph.* הֵצִיר, הֵצִיר, to bring into a strait, to distress. The related form צָר is transitive, to press, hence to besiege.

שָׁתָה to drink, used in *Kal*; but in *Hiph.* הִשְׁתָּה to give to drink, from שָׁתָה.

On הָלַךְ to go, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow tenses from each other;—

יָכַל he is able, יִכַּל *Fut. Hoph.* he will be able, used for *Fut. Kal*, which is wanting.

הִסִּיף he has added, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף, הוֹסִיף.

נָגַשׁ to approach. *Pret. Niph.* נָגַשׁ for the *Pret. Kal*, which is not in use; yet the *Fut.* יִגְשׁ, *Imp.* נִגַּשׁ, and *Inf.* נִגְשֵׁת of *Kal* are all in use.

נָהַה to lead. *Pret.* usually in *Kal*, also the *Imp.* נָהַה; but the *Fut.* always in *Hiphil* יִנְהֶה; rarely also the *Pret.* הִנְהֶה.

נָתַה to pour out. *Pret. Niph.* נָתַה, along with *Fut. Kal* יִתַּה, but *Fut. Niph.* and *Pret. Kal* are not in use.

Rem. 2. The early grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside (e. g. יִתְקַנֶּה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בְּבִנְתֶּיךָ in thy building, Eze. xvi. 31 (where the plural suffix is appended to the ending נוֹת, as if a plural-ending). Others again are merely false readings.

## CHAPTER III.

### OF THE NOUN.

#### [SUBSTANTIVE AND ADJECTIVE].

#### SECT. 79.

#### GENERAL VIEW.

1. IN treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 *sing. Pret.* as the stem-form, according to § 30, 1), and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. Besides, on this relation is based the explanation of the form of the feminine gender (§ 80, 2; comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 90). The relation of case

in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the *form* of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connexion of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form, which is all that is meant by the *inflection* of nouns in Hebrew.\* Even for the comparative and superlative, the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

## SECT. 80.

## FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Shemitic languages, has but two genders, the *masculine* and the *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a *neuter form*, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the Syntax, § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally ת־, as in the 3 *sing. Pret.* of verbs (§ 44, 1). But when the noun stands without a genitive following (i. e. when it is not in the *construct state*, § 87), the ת־ usually appears in the weakened form ה־, or is shortened to ת־ unaccented. The original ת־ is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 89, 2, b, § 91, 4), we have as feminine-ending—

a) Most commonly an accented ה־ as סוּם *horse*, סוּסָה *mare*;

b) An unaccented ת־, after a guttural ת־ (which also remains unchanged before the genitive), as קָטַל, *fem.* קְטִילָה *killing*, מוֹרַע, *fem.* מוֹרַעַת *acquaintance*. Here the termination of the noun follows the manner of segholate forms (§ 91, 2). When the *masc.* ends with a vowel, we have for ת־ simply ת, as מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*; הַטָּא *sinner*, הַטָּאָה *sinfulness*, *sin*. The vowel-changes occasioned by these endings are exhibited in § 94.†

\* This has been called, by Gesenius himself and others, the *declension* of the Hebrew noun.

† On the feminines not distinguished by the form, see § 107, 1, 3, 4.

Rem. 1. The feminine form in  $\text{תָּֿ}$  is, in general, less frequent than the other, and occurs almost exclusively when the other is also in use. It is only in the Participles and Infinitives that it is found more frequently than the other (e. g.  $\text{קָטְלָת}$  oftener than  $\text{קָטְלָה}$ ,  $\text{לָרַת}$  than  $\text{לָרָה}$ ); it is, moreover, in common with  $\text{ת־}$ , a form for the *construct state* (§ 95, 1).

2. *Unusual feminine terminations:*

- a)  $\text{ת־}$  accented, as  $\text{בְּרַקַת}$  *emerald* Eze. xxviii. 13,  $\text{קֶאֱת}$  *pelican* Is. xxxiv. 11,  $\text{שִׁפְעַת}$  *crowd* 2 Kings ix. 17, and often in *proper names* among Phœnicians and other neighbouring tribes, as  $\text{סָרְפַת}$  *Sarepta*,  $\text{אֵילַת}$  *Aelana* in Idumea, on the Arabian Gulf.
- b)  $\text{ת־}$ , almost exclusively poetical, e. g.  $\text{נַחֲלָת}$  *heritage* Ps. xvi. 6,  $\text{עֲזָרַת}$  *help* Ps. lx. 13, but in prose also is found  $\text{מִחָרָת}$  *morrow* Gen. xix. 34.
- c)  $\text{סָֿ}$ , Aramæan orthography for  $\text{ה־}$ , found chiefly in the later writers, e. g.  $\text{שֵׁנָא}$  *sleep* Ps. cxxvii. 2,  $\text{סָרְפַת}$  *barbness* Eze. xxvii. 31,  $\text{כִּטְרָא}$  *mark* Lam. iii. 12.
- d)  $\text{ה־}$  very rarely, a weakened form of  $\text{הָֿ}$  (§ 27, Rem. 4), as  $\text{וּזְרָה}$  for  $\text{וּזְרָה}$ , Is. lix. 5.
- e)  $\text{ה־}$ , without the accent, as  $\text{רִתְּמָה}$ , Deut. xiv. 17,  $\text{בְּעֹרָה}$  *burning furnace*, Hos. vii. 4; comp. Eze. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented  $\text{הָֿ}$ , but the punctators, not comprehending the feminine here, marked the  $\text{ה}$  (by depriving it of the tone) as not feminine, which is however no rule for us. Also  $\text{לַיְלָה}$  *night* appears by the tone to be a *masc.* form, particularly as it is always construed as *masc.*, and we find  $\text{לַיִל}$ ,  $\text{לַיִל}$  also occurring. Like it are  $\text{הַחֶרֶסֶת}$  *the sun* Judges xiv. 18 (else  $\text{חֶרֶסֶת}$ ),  $\text{נַחֲלָה}$  *brook* Ps. cxxiv. 4,  $\text{הַמָּוֶתָה}$  *death* Ps. cxvi. 15, and some other words. Much of this is doubtful.\*
- f)  $\text{תָּֿ}$  in poetry, properly a double ending (as in  $\text{הַזֹּאתָה}$  *this f.* =  $\text{הַזֹּאת}$ , Jer. xxvi. 6 *Kethibh*, and in the verbal form  $\text{נָלְתָה}$ , § 75, 4), e. g.  $\text{עֲזָרְתָה}$  *help* (=  $\text{עֲזָרָה}$ ,  $\text{עֲזָרָה}$ ),  $\text{יְשׁוּעָתָה}$  *salvation* (=  $\text{יְשׁוּעָה}$ ),  $\text{עֲוֹלָתָה}$  *wickedness* (=  $\text{עֲוֹלָה}$ ), see Ps. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.†

3. It is wholly incongruous to consider (as Gesenius and Nordheimer did) the vowel-ending  $\text{תָּֿ}$  † as the original termination of the feminine and the *consonant*-ending  $\text{ת־}$  as derived from it. The Æthiopic still has the  $\text{ת}$  constantly, and in the Phœnician also the feminines end generally in  $\text{ת}$  (not  $\text{ה}$  or  $\text{ס}$ ), which is sounded *ath* in the words found in Greek and Roman authors (see Gesenii *Monumenta Phœnicia*, pp. 439, 440; Movers in Ersch. and Gruber's *Encyclop.*, Sect. III., T. 24, p. 439). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause; the modern Arabic is, in this respect, much like the Hebrew.

## SECT. 81.

### DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 82), as  $\text{אָב}$  *father*,  $\text{אִמָּה}$  *mother*, or *derivative*. The latter are derived either from the verb (*Verbals*, §§ 83—85) in the sense given

\* The ending  $\text{ה־}$  in these words has been taken for the termination of the Aramæan *emphatic state*, so making  $\text{נַחֲלָתָה}$  pass for  $\text{הַנַּחֲלָתָה}$ . But there are these objections: a) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised; b) That the examples in part belong to the more ancient books; and c) That we find among them so old and familiar a word as  $\text{לַיְלָה}$ . Yet  $\text{לַיְלָה}$  might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending, something like  $\text{בְּגִבְרָה}$ , § 90, 2, c. See Gesenius's *Lexicon* under  $\text{לַיִל}$  in the Note.

† This ending  $\text{תָּֿ}$ , too, has been compared with that of the Aram. *emphatic state*, or has been regarded as an accusative-ending.

‡ A consonantal  $\text{ה}$  *h* is quite out of the question in this ending.



above in § 79, 1, as צָדִיק *just*, צָדִק, צִדְקָה, צִדְקוּת *righteousness*, from צָדַק *to be just*; רָם *high*, רָמָה *high place*, מְרוֹם *height*, from רוּם *to be high*; or from another noun (*Denominatives*), as רֶגֶל *foot*, מַרְגְּלוֹת *place at the feet*. The verbals are by far the most numerous class.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *stem-words*, classed all nouns among the verbals, and divided them into, a) *Formæ nudæ*, i. e. such as have only the three (or two) stem-letters, and b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מְמַלְכָה, מְמַלְכִית, מְמַלְכֵי. These formative letters are:

ו, י, ת, נ, מ, א, ה, הֶאֱמַנְתִּיו)\*

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is, strictly speaking, somewhat different, since, according to it, many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners. Comp. § 79, 1.

2. Of *compound nouns*, as *appellatives*, the number in Hebrew is very small, e. g. בְּלֵעַל *properly worthlessness, baseness*. As proper names, they occur pretty frequently, e. g. זְבַרְיָאֵל *man of God*, יְהוֹקִים *whom God raises up*, הַיְקָהוּ *strength of Jehovah*, אָבִימֶלֶךְ *father of the king*.

## SECT. 82.

### PRIMITIVE NOUNS.

1. The number of primitives is, strictly speaking, very small, the nouns which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שְׂעִיר *he-goat* (prop. *shaggy*, from שָׁעַר), שְׂעִירָה *barley* (prop. *bearded*, also from שָׁעַר), הַסִּירָה *stork* (prop. *plia*, sc. *avis*), זָהָב *gold* (from זָהַב = צָהַב *to be yellow*). There are but few nouns, e. g. the names of members of the body, in men and beasts, for which no stem-verb can be found, as קַרְנֵי *horn*, עֵין *eye*.

2. The *form* of the primitives is that of the simplest verbals, as קָטַל, קָטַל, etc.; and it makes no difference, in the grammatical treatment, to which class the nouns are reckoned.

E. g. אָדָם *man*, follows the analogy of the verbals No. 1 (§ 84), whether it comes from אָדָם (*to be red*) or not; אָב *father*, אִמָּה *mother*, have the same form as if derived from אָבָה, אִמָּם, which is very improbable.

## SECT. 83.

### VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, viz., the Participles and Infini-

\* From this *vox memorialis* (§ 5, p. 14, Note †) the *nomina aucta* are also called, by the old grammarians, *nomina heemantica*.

tives, which, even without any change, are often employed as nouns; e. g. יָדַעַת (to know) = *knowledge*, אֹיֵב (hating) = *enemy*. Still oftener, however, are predominantly employed for the verbal noun certain forms of the Infinitive and Participle, which are seldom or never found as such in the regular verb itself, though in use in the irregular verb and in other dialects; e. g. the participial form קָטַל, the Infinitives מִקְטֵל, קְטִילָת ( § 45, 2), etc. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely-related ideas (such as *the place* of the action), and are therefore mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples of derivative nouns, which is not characteristic of the form.

Rem. 1. It need not, therefore, appear strange (for it is found in all languages) that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So, in English, we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God* himself; in Heb. מִוֶּדַע *acquaintance* and *an acquaintance*; פְּתִי *simplicity* and *a simple one*; on the contrary, הַטְּאֵת *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 84, 5, 6, 11).

2. For facilitating the general view, we treat first of the *derivatives* from the regular verb (§ 84) and then of those from the irregular (§ 85).

## SECT. 84.

### NOUNS DERIVED FROM THE REGULAR VERB.\*

We distinguish here—

#### I. *Forms originally Participles, or participial Nouns, from Kal.*

1. קָטַל *fem.* קְטִילָה, the most simple form of this class and analogous to the two following (Nos. 2 and 3), but not in use as a Participle. It is most frequently employed as an adjective expressing *quality*, as הַחָכֵם *wise*, הַדָּשׁ *new*, יָשָׁר *upright*. It occurs, however, also with an abstract sense (No. 12).

2. קָטַל, *fem.* קְטִילָה, Part. of verbs *middle E* (§ 50, 2), mostly serves for intransitive notions (§ 43) and for adjectives of quality; e. g. זָקֵן *old*, זָקֵן *old man*; יָבֵשׁ *dry*; רַחֵן *fat*.

3. קָטַל and קָטוּל (with firm *ō*), *fem.* קְטִילָה, next to Part. of verbs *middle O*, and properly with intransitive sense; e. g. יָרַי *fearing*, קָטַן *small*, יָקוּט *fowler*; then frequently as an adjective, even when no Pret. with *Cholem* is found, as גָּדוּל *great*, רַחוּק *far*, קְדוּשׁ *holy*. As a substantive *abstr.* קְבוֹד *honour*, שָׁלוֹם *peace*. From this is to be distinguished No. 21, with the doubling of the last radical.

\* Under the regular verb we here include the verb with gutturals, §§ 63—65.

4. קטיל, קטל, fem. קטלה, קטלה, the usual active participial of transitive verbs, e. g. איב enemy, ינק suckling; hence of the instrument by which the action is performed, as הרש a cutting instrument. A feminine with a collective signification is found in ארקה caravan, properly the wandering, wandering host.

5. קטיל and קטיל, passive Participles of Kal, the latter (the usual Aramæan form) employed rather as a substantive, like the Greek verbals in τός; e. g. אסור imprisoned, קויטוה anointed, אפיר prisoner, קשיה anointed one. Also in intransitive verbs with an active signification, as אער small, עצום strong. Some words of the form קטיל express the time of the action, as קער time of cutting, harvest, הריש time of ploughing, like the Greek verbals in τός; e. g. ἀμυρός, ἀπορός, properly the being harvested, or ploughed. The feminines are apt to take the abstract signification (Synt. § 107, 3 b), e. g. ישועה deliverance (the being delivered).

6. קטל (Arabic קטال), with unchangeable vowels. In Arab. it is the usual intensive form of the participle, and hence in Heb. expresses what is habitual, e. g. ננה apt to butt, ננה (also ננה) zealous, חטא sinner (diff. from חטא sinning), ננב thief; so of occupations and trades, e. g. טבח cook, הרש (for הרש) fuber. Here again the feminine (קטלה or קטלה) often takes the abstract signification, as חטאה female sinner and sinfulness, sin; רלקת burning fever, with a guttural טבעת signet. Such intensive forms are also the three following:

7. קטיל and קטול, of which forms are most adjectives in the Chaldee, as צדיק righteous, אפיר strong, חנון compassionate. In Heb. from intrans. verbs alone.

8. קטול, as יסור censurer, טבור drunken one, נבור strong one, hero; seldom in a passive sense, as ילוד born.

9. קטל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גנח hunch-backed, גרה bald-headed, אלם dumb, עיר blind, פסם lame, הרש deaf. The abstr. signification is found in the fem., as אלקה folly.

## II. Nouns after the manner of Infinitives of Kal.\*

10. קטל, קטל, קטל, (with changeable vowels), are with No. 11 the simplest forms of this class, of which the latter is the predominant, and the first the unfrequency form in the verb as Infinitive (§ 45, 2). As nominal forms they are rare, e. g. נבר man, פאר ornament, צחק laughter. Instead of these, the three kindred segholate forms—

11. קטל, קטל, קטל, are far more frequent; e. g. מלך, king (for מלך, § 27, Rem. 2 c), ספר (for ספר) book; קדש (for קדש) sanctuary; these have the characteristic vowel in the first syllable, and the helping vowel *Seghol* (§ 28, 4) in the second. Instead of the *Seghol*, a *Pathach* is used with gutturals in the second or third place, as זרע seed, נצח eternity, פועל work. Examples of feminines, מלכה queen, יראה fear, עזרה help, חכמה wisdom.

In masculines as well as feminines the abstract is the proper and prevailing signification, yet not unfrequently the concrete occurs, especially in the form קטל, e. g. מלך king, נער youth, ברטיש brutish, עבד servant, פועל lord, נבר man. In such forms the concrete sense is secondary and derived from the abstract, as in פער prop. brutishness, נער prop. season of youth (comp. Eng. youth and a youth), or the form of the word is shortened from another with a concrete sense, as מלך from עבד from participial forms, meaning ruling, serving.† But altogether the meaning of these forms is very

\* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מלך may be proved from the Arabic; and in some other nouns it is obvious. Comp. נר as the name of a town, with נר a wall; and כתף shortened (in the constr. state) from כתף shoulder.

various, e. g. even for the instrument, as קרב *sword*, חרט *graving-tool*, and passively לחם *bread*. In the passive sense the form קטל is more common, as אכל *food*; this form קטל is also more used in the abstract sphere, hence נער *a youth*, נער *youth*.

12. קטל, like No. 1, fem. קטלה, both very often with the *abstr.* sense: e. g. רעב *hunger*, אשם *guilt*, שבע *satiety* (besides their *concretes* רעב *hungry*, אשם, אשבע); fem. צדקה *righteousness*, נקמה *vengeance*. Less frequent is the form קטל, as שבר *strong drink*, ענב *grape*.

13. קטל, קטל, קטיל, קטול, קטיל, all with an unchangeable vowel (§ 25) between the second and third radicals, and a Sheva under the first, as כתב, *book*, כאב *pain*, שביל *way*, חלום *dream*, זבול *dwelling*; sometimes with *Aleph prosthetic*, as ארוע=ארוע *arm*, אפרח *brood*. The corresponding *feminines* will readily suggest themselves; the forms קטילה, קטילה coincide with those of *feminines* in No. 5.

14. מקטל, the *Aramæan* form of the infinitive, e. g. מישפט *judgment*. Related forms are: מומור *song*, מומד *desire*, מלכות *booty*, ממלכה *kingdom*, משפחה *wages*. Under this form, besides the action itself, is specially also expressed the place of the action, as מומד *altar*, מומד (from דבר *to drive*) *place of driving*, i. e. *to which cattle are driven, wilderness*; and the instrument, as מומד *knife*, מומד *fork*, מפתח *key*.

15. קטל, קטל, and other similar forms, with the terminations ון and ו, as פתרון *interpretation*, שולחן *table*, קרבן *offering*; but there are also forms like זכרון *remembrance*, חזיון *prophetic vision*.

For ון there is a truncated form ו, written also ה, which occurs especially in proper names, as מנדי and מנדיון *שילמה* for שלמון (comp. Πλάτων, *Plato*). In *patronymic* and *gentilic* nouns (§ 86, 5), the *Nun* is restored, e. g. שילני from שילה the city *Shilo* (also still *Shilun*).

16. With the feminine-ending ות, e. g. סבלות *folly*, רפואת *healing*. In the *Aramæan*, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times וית in earlier use, as ית *remnant*. Comp. the denominative nouns, § 86, 6.

### III. Participials of derived Conjugations.

17. From *Niph.* נקטל, as נפלאות (*plur.*) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מומרת *snuffers*, מומרת *pruning-knife*.

20. From *Poël*, as עולל and עולל *child*.

21. From *Piël* קטל, fem. קטלה, and 22. קטלל, for the most part adjectives of colour, as אדם, fem. אדם *red*, אדם *green*, אדם *quiet*.\*

23. קטלל, קטלל, forms of adjectives with a *diminutive* signification (§ 55, 3), as אדם *reddish*, אדם *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesinde*), as אדם (with the passive form for אדם) *collected rabble*.

### IV. Infinitives of the derived Conjugations.

24. From *Niph.* the form נפתול *struggles*.

25. From *Piël*, like נפן *dispersion*, more frequently in the *fem.*, as בקשה *request*, with Qamets unchangeable in the second syllable.

26. קטול, and 27. תקטול, likewise Infinitives of *Piël* (the latter very common in Arabic), e. g. קטול *requital*; חבוק *folding of the hands*; תבוא *benefit*; תבוא *mantle*.

\* No. 21 may be regarded also as a mere modification of No. 3.

28. From *Hiiph.* of the form  $\text{זָּכַרְתָּ} \text{זִכְרָה}$  *remembrance-offering*,  $\text{הִשְׁמַעִיתָ}$  *announcing* (with firm Qamets), Aramæan Infinitives.  
 29. From *Hithp.*  $\text{הִתְיַחַשׁ}$  *register*.  
 30. From *Poël*, like  $\text{הוֹלֵלָה}$  *folly*, and perhaps also 31. as  $\text{קִיטוֹר}$  *smoke*,  $\text{צִיֵּן}$  *prison*.  
 32. From *Pilel*  $\text{כָּרַיִר}$  *rain*,  $\text{נִאֲפִיף}$  *adultery*.  
 33. From *Pilpel*  $\text{פָּתַחְקוּם}$  *opening*, Inf. to No. 23.  
 34.  $\text{שָׂקָטַל}$ , e. g.  $\text{שָׂלָה בָּת}$  *flame* (comp. § 55, 6).  
 35. Quadrilaterals, like  $\text{סָלָעַם}$  *locust*.

## SECT. 85.

## NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed fully after the analogy of those which we have already treated of. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit a remarkable effect of the feebleness of the stem.

## I. From Stems פָּו.

Connected with the *Inf.* of *Kal*, 14.  $\text{מִתּוֹן}$  *gift*,  $\text{מִגְפָּה}$  *overthrow*; *Inf.* of *Hiiph.* 28.  $\text{הִצָּלָה}$  *deliverance*. The noun  $\text{מִידַע}$  *knowledge*, from  $\text{יָדַע}$ ; see § 71.

## II. From Stems עָע.

From the *Part. Kal*, 1.  $\text{הָם}$  *upright* (like  $\text{קָטַל}$ ), commonly with *Pathach* (to indicate the sharpening of the syllable),  $\text{דָּל}$  *abject*,  $\text{רַב}$  *much*, *fem.*  $\text{רַבָּה}$ ,  $\text{רַבָּה}$ ; \* 2.  $\text{בָּט}$  *fat*. From the *Inf.* 10, 11.  $\text{בּוֹ}$  *booty*,  $\text{חֵן}$  *favour*,  $\text{חָק}$  *law*, *fem.*  $\text{מִלָּה}$  *word*,  $\text{חָקָה}$  *law*; 14.  $\text{מֵעֵז}$  *fastness*,  $\text{מִסָּב}$  *that which surrounds anything*, *fem.*  $\text{מִנְלָה}$  *roll*. The form  $\text{מִסָּב}$  sometimes, by retraction of the tone, becomes a segholate form, as  $\text{לְמִרְיָה}$  *bitterness*,  $\text{לְמִרְיָה}$  *timidity* (from  $\text{רַבָּה}$ ). 27.  $\text{תְּהִלָּה}$  *praise*,  $\text{תְּפִלָּה}$  *prayer*, with the segholate form also, as  $\text{מִלְמָס}$  *a melting away* (from  $\text{מָסַם}$ ),  $\text{מִרְזָן}$  *must* (from  $\text{רָזַן}$  to make a tremulous sound). From *Pilpel* (§ 55, 4),  $\text{גִּלְגָּל}$  *wheel*, from  $\text{גָּלַל}$  to roll,  $\text{קִלְקַל}$  *contemned*.

## III. From Stems פָּו and פָּי.

The participial forms are regular. Forms originally Infinitives are: 10.  $\text{דָּע}$ , *fem.*  $\text{דָּעָה}$ ,  $\text{דָּעָה}$  *knowledge*,  $\text{עֲצָה}$  *counsel*. 13.  $\text{סוֹד}$ , for  $\text{יְסוֹד}$  *divan*. 14.  $\text{כוֹרָא}$  *fear*,  $\text{מוֹקֵשׁ}$  *snare*,  $\text{מולָדָת}$  *birth*,  $\text{מִיֹּסֵר}$  *punishment*; from verbs prop.  $\text{פָּי}$ ,  $\text{מִיֹּטֵב}$  *the best*. 27.  $\text{תּוֹשָׁב}$  *inhabitant*,  $\text{תּוֹלְדוֹת}$  *generation*,  $\text{תֵּימָן}$  *the south*.

## IV. From Stems עָע and עָי.

Participles: 1.  $\text{זָר}$  *foreign*; 2.  $\text{זָר}$  *stranger*,  $\text{עֵדָה}$  *a female witness, testimony*; 3.  $\text{טוֹב}$  *good*,  $\text{טוֹבָה}$  *what is good*. Infinitives: 11. Different segholate forms, as  $\text{לְמוֹת}$  *death*, and  $\text{בֵּית}$  *house*;  $\text{קוֹל}$  *voice*,  $\text{רוּחַ}$  *spirit*; *feminines*,  $\text{עוֹלָה}$  and  $\text{עוֹלָה}$  *evil*,  $\text{בִּישׁוּת}$  *shame*; 14.  $\text{מִנוּחַ}$ , *fem.*  $\text{מִנוּחָה}$  *rest*,  $\text{מְקוֹם}$  *place*, also  $\text{מִישׁוֹט}$  *oar* (from  $\text{שׁוּט}$ ); 27.  $\text{תְּבוּנָה}$  *intelligence*,  $\text{תְּעוּדָה}$  *testimony*; 28.  $\text{הִנְחָה}$  *rest*.

\* On the formation of feminines without the Dagshesh, see § 94, Rem. 2.

## V. From Stems לָהּ.

Participles: 2. יָפָה *fair*, קִשְׂתָּה *hard, fem.* קִשְׂתָּה, יָפָה. Some lose the ה־, as הָיוּ *sign*, for תְּהִיָּה. 4. רָצָה *seer, fem.* עֹלָה *burnt-offering*. 5. כָּסוּי *covering*, נָקִי *pure*, עָנִי *poor*. Infinitives: 11. The segholates in different forms; not often with the ה־ retained, as in בָּכָה *a weeping*, רָעָה *fricul*, חָזָה, רָצָה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רָעָה (for רָעָה). Sometimes the original ו or ו appears, which is then pronounced as a vowel, *i* or *u* (comp. on יָהִי, § 75, Rem. 3), as in פְּרִי *fruit*, יָחִי *sickness*. The ו also quiesces, as in בָּהִי *waste*. In masculines, the third radical rarely remains a consonant, as in דָּבִי *sickness*, though in feminines it is always so, as in שָׁלוֹה *rest*, לְוִיָּה *garland*. 13. קָהוּ *winter*, שָׁתִּי *fem.* שָׁתִּיָּה *a drinking; fem.* מָנַת *part*, חֲצוֹת *the half*, שְׁחוֹת and יִשְׁחִית *pit*. 14. מְקַנְהָ *possession*, מְרָצָה *appearance; fem.* מְצַוָּה *command*. Apocopated form מַעַל *height*, for מַעְלָה. 15. מְקַנְנִי *wealth*, מְפַלְיוֹן *destruction*. 27. תְּבַלִּית *annihilation*, תְּבַנְיָה *structure*, תְּרַבּוֹת *brood*. 28. אֲצִיָּדָה *testicle* for אֲצִיָּבָה, from שָׂבָה.

## VI. From doubly anomalous Stems.

We present only some cases of especial difficulty to the beginner:

1. From a verb פָּן and לָא, עֹת *elevation* for עֹתָה, from נָשַׁע, Job xli. 17.
2. From a verb פָּ and לָהּ, הוֹרָה *instruction, law*, מוֹפֵת *sign*, prob. from יָפָה.
3. From a verb עָס and לָהּ, טֵחַ *tumult*, Num. xxiv. 17, from נִשָּׂה for נִשָּׂתָה.
4. From a verb עָו and לָהּ, אִי *island*, from אָוָה *to dwell* for אָוִי; אֹת *sign* for אֹתָה, from אָוָה; קוֹ *cord*, from קָוָה; חָמָה *chamber* for חָמוּה, from חָמוּה *to dwell*; גּוֹי *people*, from גּוּה, Arab. *to flow together*; רִי *irrigating* for רִוִי, from רִוָה.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*; e. g. נַת *wine-press* for נָתַת, נָתַת (from נָתַן); אַף *anger* for אָפָה, אָפָה *faithfulness* for אָפָתָה (from אָפָתָה), עַת *time* for עָתָה (from עָתָה); וֹי for וְהִי (from וְהִי) *brightness*.

## SECT. 86.

## DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether the latter be primitive, or derived from a verb, e. g. קְרִמּוֹן *eastern*, immediately from קָרַם *the east*, which is itself derived from the verb קָרַם.

2. Most of the forms which nouns of this class assume have already been given,—the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). Also in Greek and German (and so in English and Welsh), the verbals and denominatives are exactly analogous.

The principal forms are the following:—

1. In imitation of the *Part. Kal* (No. 4 of the Verbals), as נִשְׁעַר *porter*, from נִשְׁעַר *gate*; בְּמָר *herdsman*, from בְּמָר *cattle*; בְּרֵם *vine dresser*, from בְּרֵם *vineyard*.

2. Like verbals of No. 6, קִשֶׁת *archer*, from קִשָּׁת *bow*; מִלַּח *seaman*, from מִלַּחַת *salt, sea*. Both these forms (Nos. 1 and 2) indicate one's *employment, trade*, etc., like Greek nouns in τῆς, τεύς, e. g. πολίτης, γραμματεὺς.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. מַעְיָן *place of fountains*, from עַיָּן *fountain*; מִרְגְּלוֹת, מִרְאֲשׁוֹת, *place about the feet,—about the head*, from רֶגֶל; מִקְשָׁה for מִקְשָׁצָה *field of cucumbers*, from קָשָׂא *cucumber*. Comp. ἀμπελών, from ἄμπελος.

4. *Concretes* formed by the addition of ון, וֹ, as בְּרִמּוֹן *eastern*, from בְּרִם; אֲחֵרוֹן *hinder*, from אַחַר; לִוְיָתָן *wound*, hence *coiled animal, serpent*, from לִוְיָהּ *a winding*.

וֵן and וֹ form also *diminutives* like the Syriac וֵן, as אֵישׁוֹן *little man (in the eye), apple of the eye*, from אֵישׁ; יְשׁוּרוּן (term of endearment, for יְשׁוּרָאֵל) *darling, pious nation* (from יְשׁוּר = יָשָׁר *upright, pious*).

5. Peculiar to this class of nouns is the termination יֹ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals, gentilies, and patronymics*; e. g. נִבְרִי *strange*, from נִבְרָה *anything foreign*; שֵׁשִׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a compound, it is commonly resolved again into two words, e. g. בְּנֵי־יְמִינִי *Benjaminite*, from בְּנֵי־יְמִיִן (for the use of the article with such forms, see § 111, 1, Rem.). Rarely instead of יֹ we have, a) the ending יֹ (as in Aramæan), as בִּילִי *deceitful*, and in proper names, as בַּרְזַלִּי (*ferreus*) *Barzillai*; and, b) the corresponding יָ, as לְבָנָה (prop. *milky*) *white poplar*.

6. *Abstract nouns* formed from *concretes* by the addition of וֹת and יֹת (comp. the Eng. terminations *dom, hood, ness*, etc.); e. g. מַלְכוּת *kingdom*, immediately from מֶלֶךְ; אֲלֻמְנוּת *widowhood*, from אֲלֻמָּן; אֲלֻמְנָה *widower, widow*; רֵאשִׁית *principium*, from רֵאשִׁית = רֵאשִׁית *princeps*. (See the Verbals No. 16.)

SECT. 87.

THE PLURAL.

1. The *plural* termination for the *masculine gender* is יִם, e. g. סוּס *horse*, plur. סוּסִים *horses*, at times written defectively יִם, as in Gen. i. 21, תַּנִּינִים. Nouns ending in יֹ take יִם in the plural, as עִבְרִיִּים *Hebrews*, from עִבְרִי (Ex. iii. 18), but usually a contraction takes place, as עִבְרִיִּים (§ 93, VIII.), *crimson garments* from עִבְרִי. Nouns in הֹ lose this termination when they take the plural ending, e. g. הַזֶּה *seer, plur. הַזֵּים*.

This ending *im* is also prevalent in Phœnician, e. g. צִדְנִים *Sidonians*, in Aramæan it is *im*, in Arabic *in* (nominative) and *in* (oblique cases) in Æthiopic *an*. Compare also the ending *in* in 3rd pers. pl. masc. of verbs.\*

Unusual terminations of the *plur. masc.* are:

- a) יִן, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. מְלָכִין *kings*, Prov. xxxi. 3; יָמִין *days*, Dan. xii. 13; defectively אִיָּן *islands*, Eze. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4; and other places.

\* On the connexion between all these endings, see Dietrich's *Abhandlungen zur Heb. Grammatik*, Leipzig, 1846, 8vo., p. 62.

- b) יָ (with ם cast off, as in *dual* יָרִי for יָרִים, *Eze.* xiii. 18; comp. the *constr. st.* § 89, 2), e. g. כִּנֵּי *chords*, *Ps.* xlv. 9, for כִּנֵּים (if it is not to be written so); עַמֵּי *peoples*, 2 *Sam.* xxii. 41 (yet in the parallel passage, *Ps.* xviii. 41, we have עַם, but the other form in *Lam.* iii. 14, and *Ps.* cxliv. 2). This ending is, however, doubted by some in these single passages (see also 2 *Sam.* xxiii. 8; comp. 1 *Chron.* xi. 11; 1 *Sam.* xx. 38 K<sup>ethibh</sup>) or in general, see Gesenius's *Lehrgebäude der Heb. Sprache*, S. 524 ff. More doubtful still is—
- c) יָ (like the *constr. state* in Syriac). Here are reckoned, e. g. הַחִירִי *white cloths*, *Is.* xix. 9; שָׂרֵי for שָׂרִים *princes*, *Judges* v. 15; חַלּוֹנֵי *windows*, *Jer.* xxii. 14. Yet this last is perhaps dual (§ 88, Rem. 1) *two windows*, שָׂרֵי may be *my princes* (with suff.), and יָ in הַחִירִי may be a formative syllable. Further הַשִּׁפּוֹף, in *Is.* xx. 4, is *constr. st.*, but the יָ belongs to the stem in נֹבְעֵי *locust-swarm*, *Nah.* ii. 17 (from נָבַח): and in שְׂרֵי (= שָׂרֵי after the form קָטַל) *the Almighty*; finally, in אֲדֹנָי *the Lord* (prop. *my lord*, from אֲדֹנִים *lord*) it is originally a suffix; see § 121, Rem. 4.
- d) ם־, obsolete and rare, e. g. כָּנַם = כָּנִים *flies*, סִלְמָם *ladder* (from סָלַל) (prop. *steps*), comp. *our stairs*.\*

2. The plural termination for the feminine gender is וֹת. This takes the place of the feminine termination ת־, ת־, ה־, when the noun in the singular ends with one of these; otherwise (§ 80, 2) it is merely appended to the form of the singular, as תְּהִלָּה *song of praise*, plur. תְּהִלוֹת; אֶגְרָת *letter*, plur. אֶגְרוֹת; בְּאֵר *a well*, plur. בְּאֵרוֹת. Feminines in יָת־ form their plural in יוֹת־, and those in וֹת, in יוֹת־, e. g. כַּעֲרִית *an Egyptian woman*, plur. כַּעֲרִיּוֹת; מַלְכּוּת *kingdom*, plur. מַלְכּוּתוֹת. These plural terminations have, however, for their basis, the endings יָה־ and יָה־ in the singular with double *Yodh*.

It is only from a disregard of the origin of the terminations יָת־ and יָת־ that some words ending with the same, form their plural by the addition of יָם, e. g. חֲנִית *spear*, plur. חֲנִיּוֹת; וְנוֹת *whoredom*, plur. וְנוֹתִים; אֶלְמִנוּתִים *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural עֲדוֹת (*ēdhē-vóth*) *laws*, with *Vav* as a consonant, from the singular עֲדוֹת.

This ending וֹת (-óth) stands for -áth (as it sounds in Arab., Æth., and Chaldee, see on the change of á to ó, in § 9, 10, 2), and -áth is properly only a longer and stronger form of the singular-ending áth (§ 80, 2). The strengthening is intended to denote the plural. But this ending is then by a further application appended also to such nouns as have not -áth in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 92—95.

3. Words which are of two genders (§ 80, 2, b, and § 107, 3) have often, in the plural, both the masculine and feminine terminations, e. g. נַפְשׁ *soul*, plur. נַפְשִׁים and נַפְשׁוֹת: both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. דּוֹר *an age*, *masc.*, plur. דּוֹרִים and דּוֹרוֹת; שָׁנָה *a year*, *fem.*, plur. שָׁנִים and שָׁנוֹת. The gender of the singular is here retained in

\* See the adverbs in ם־, § 100, 3. *Dietrich* loc. cit., p. 66.



both the plural forms, e. g. אַרְיִ masc., a lion, אַרְיֹת masc., Zeph. iii. 3, דּוֹרוֹת masc., Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יָמִים *days*, and שָׁנִים *years*, are the usual, but יָמוֹת, שָׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in הֵן (which is here regarded as neuter) represents something similar, but inanimate; e. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria*; קַרְנָיִם *horns*, קַרְנוֹת *cornua altaris*; עֵינָיִם *eyes*, עֵינֹת *fountains*.

4. A considerable number of masculines form their plural in וֹת, while many feminines have a plural in יִם. The gender of the singular, however, remains the same in such case; e. g. אָב *father*, plur. אֲבוֹת; שֵׁם *name, masc., plur.* שְׁמוֹת; on the contrary, מְלָכָה *word, fem., plur.* מַלְכִים; פְּלִגְנִישׁ *concubine, fem., plur.* פְּלִגְנִישִׁים, etc.

5. It is chiefly only in adjectives and participles that we find the plural-endings regularly and constantly distinguished according to the gender, e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קַטְלִים *masc., plur.* קַטְלוֹת *fem.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii*, בָּנוֹת *filix*; מַלְכִים *reges*; מַלְכוֹת *reginæ*.

Rem. 1. In some few words, there is added to the plural form in וֹת the other termination of the plural יִם (before the genitive יָ, comp. § 89, 2), or that of the dual יִם; e. g. קָוָה *height*, plur. קְבוֹת, construct state קְבוֹתַי שָׁאוּל *from the head of Saul*, 1 Sam. xxvi. 12; הוֹקָה *wall*, plur. הוֹמוֹת (*mania*), הוֹמוֹתַי *double wall*. This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in וֹת (§ 91, 3).

2. Some nouns are used only in the plural, e. g. אֲנָשִׁים *men* (in the Æthiopic, *sing. mēt, man*); and some of these have a singular sense (§ 108, 2), as פְּנִים *face*. Also when the actual plural of the latter is required, there is but the same way of expressing it; hence, פְּנִים means also *faces* in Eze. i. 6.

## SECT. 88.

### THE DUAL.

1. As a modification of the plural, we have the *dual*, which however is used only in substantives (not in adjectives, verbs, and pronouns). It is indicated in both genders by the ending יִם, appended to the singular, as יָדַיִם *both hands*, יוֹמַיִם *two days*; but the feminine termination הַ always becomes in this case תַּ, as שֵׁפָה *lip*, שֵׁפָתַיִם *both lips*, and the ת of the termination תַּ remains, as נְהַשְׁתַּיִם *dual* נְהַשְׁתַּיִם *double fetters*.

The vowel-shortening in the noun upon the addition of the dual-ending is rather greater than in the plural, particularly in the segholate forms (§ 84, 11), as

רַגְלִים *foot, plur.*, רַגְלָיִם *dual*; yet קַרְנָיִם is used as well as קַרְנֵי from קַרְנֵי *horn*, לְחַיִּים from לְחַיִּי *cheek*.

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: a) יְוֵי and *contr.* יָ, as דִּיתָן Gen. xxxvii. 17, and דִּיתָן 2 Kings vi. 13 (*pr. name* signifying *two wells*); b) ם־ and יִים, as עֵינַם, עֵינָם (*pr. names*); שְׁנַיִם *two* in the combination עֶשְׂרֵי שְׁנַיִם *twelve*; c) י־ (with ם cast off), דְּי־ Eze. xiii. 18, perhaps also חַלּוּנֵי (*double window*) Jer. xxii. 14.

2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַם *Jerusalem*. The former two are plurals from the lost singulars מַי, שָׁמַי; the latter is a lengthened form for the older יְרוּשָׁלַם,\* *comp.* the shorter form שָׁלַם Ps. lxxvi. 3, and the Chaldee יְרוּשָׁלַם.

2. The use of the *dual* in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in *pairs*, as יְדָיִם *both hands*, אָזְנַיִם *both ears*, שְׁנַיִם *teeth* (used of the *two* rows), נַעֲלָיִם *pair of shoes*, as מֵאֲזֵנַיִם *pair of scales* (Lat. *bilances*), or at least are thought of as forming a *pair*, as יוֹמַיִם *two* (successive) *days*, *biduum*, שְׁנַתַּיִם *two years* (in succession), *biennium*, אַמְתַּיִם *two cubits*. In the former case the dual is used also for an indefinite plural, or a plural defined by a number, as שֵׁשׁ כַּנְּפַיִם *six wings*, Is. vi. 2; Eze. i. 6; כָּל-בְּרַכְּבָיִם *all knees*, Eze. vii. 17; מְצַלְתַּיִם *cymbals*, Ezr. iii. 10; שְׁפָתַיִם *two hooks*, Eze. xl. 43. For additional stress the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

For more remarks on the use of the dual, see in § 87, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost co-extensively with the Sanskrit or the Greek; but the modern Arabic omits it almost entirely in verbs, pronouns, and adjectives. The Syriac has it only in a couple of words, but yet without living force, somewhat like the Roman forms *ambo, duo*. In like manner, the dual is lost in the newer East-Indian tongues. On the German dual, see Grimm's *Gramm.* I. S. 814, 2 Ausg.

## SECT. 89.

### THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of *case-endings*,† but indicates the *relations of case*, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 117); but the *genitive* relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in

\* See Gesenii *Thesaurus Ling. Hebraea*, p. 629.

† On some traces of obsolete case-endings, see § 90.

more close connexion with the preceding *nomen regens*. In consequence of this connexion, the tone hastens on to the second (the genitive) of the two nouns,\* and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. דָּבָר word, דְּבַר אֱלֹהִים word of God, literally word-God (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד hand; יַד הַמֶּלֶךְ hand of the king; דְּבָרִים words, דְּבַרֵי הָעָם words of the people. Thus in Hebrew,† the noun which stands before a genitive suffers the change (when there is any) by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *construct state*, see the Syntax, §§ 114, 116.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are taught in the Paradigms, §§ 92—95. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun. Thus:

- a) In place of the plural and dual terminations יִם and יַיִם, it has, by throwing off the *m*, simply י (comp. Rem.); e. g. סוּסִים horses, סוּסֵי פַרְעֹה horses of Pharaoh; עֵינַיִם eyes, עֵינֵי הָאִישׁ eyes of the man.
- b) The feminine-ending תֵּ- is used, and it always takes the place of the usual termination הֵ-, as מַלְכָּה queen, מַלְכַּת שֶׁבַע queen of Sheba. When the same word has also the termination תֵּ-, this form of it is adopted in the *constr. st.* (§ 80, 1, Rem. 1).
- c) Nouns in הֵ- from verbs לָה (§ 85, V.) form their *constr. st.* in הֵ-;‡ but nouns in יֵ- change this termination to יֵ-. Exs. רֹאֶה, *constr.* רֹאֵה seer; חַי, *constr.* חַי life, and so also גַּיְא, *constr.* גַּיְא valley.

On the ending ו and יֵ- in the *constr. st.*, see § 90.

Rem. Probably the ם at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. (Quinct. *Inst. Orat.* IX. 4, § 40.) So also the corresponding *n* of the plural-ending in Arabic and Aramæan is slurred over, and that

\* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word-God*, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—Tr.

‡ This הֵ- stands in the same relation to the broader vowel sound הֵ-, as that in the Imp. גַּיְא does to הֵ- of the Fut. גַּיְא, see § 75, Rem. 1.

of the plural-ending הַ in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* of the plural-ending was strengthened by a foregoing *a* (*Guna*, in Sanskrit grammar), so that *ai* arose, which was then contracted to *é* (§ 7, 1, and § 9, 6). Instead of הַ, the Syriac still has הַ: in Hebrew, too, this form may be clearly traced in the suffixes to the plural noun (§ 91, 2). Of this the Old Testament, perhaps, furnishes an example in the form הַשְׁפִּי שֵׁת Is. xx. 4 (according to some, also Judges v. 15). It is obvious that the הַ of the *dual* has come from הַ.

## SECT. 90.

## TRACES OF ANCIENT CASE-ENDINGS (PARAGOGIC LETTERS).

הַ local, הַ and הַ appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (corresponding to the three principal vowels). In modern Arabic, these endings have almost entirely disappeared; and when they are now and then used, as by the Beduins, it is done without regularity, so that one is used for the other (Wallin, in *Zeitschr. d. morgenl. Gesellsch.* Vol. V., 1851, p. 9). Already, in the inscriptions upon Sinai, the regular use is not adhered to (Becc, *Studia Asiatica*, III., 1840, p. xviii; Tuch, in *Zeitschr. d. morgenl. Ges.* Vol. III., p. 139); and even at present may be heard among the Arabs of the peninsula of Sinai, e. g. *ammuk* (thine uncle, *nom.*) used also for *ammik* (*gen.*) and *ammak* (*acc.*). The Æthiopic, likewise, has preserved only the *a*-, which is, however, still used for the whole range of the accusative, and, moreover (the distinction of case being dropped), as a termination of the *constr. st.* for connecting it with a following genitive.

2. The *accusative* relation is still very obvious in the toneless-ending הַ, which is appended to the substantive—

- a) Most generally to denote *direction* towards an object or *motion* to a place,\* (answering to our *-ward*), e. g. יָמָה towards the sea, westward, צָפוֹנָה towards the north, northward, אֲשׁוּרָה to Assyria, בָּבֶלָה to Babylon, אֶרֶצָה to the earth, בְּיָתָה into the house; עֵזָתָה to Gaza (from עֵזָה) Jud. xvi. 1; with the article, הַהָרָה to the mountain, הַבְּיָתָה into the house; הַהֶאֱהָלָה into the tent; after the plural, בְּשָׂרֵימָה to the Chaldeans, הַשָּׁמַיְמָה towards the heavens; even after the *constr. state* with a following genitive, בְּיָתָה יוֹסֵף into Joseph's house, מִדְּבָרָה towards the wilderness of Damascus, מִזְרְחָה שָׁמֶשׁ (here with the tone, contrary to rule) towards the rising of the sun, eastward.

\* See on this force of the accusative, § 118, 1.

- b) Sometimes in a weaker sense, as merely pointing to the place *where*,\* as בְּבָבֶלָה in *Babylon* Jer. xxix. 15, וּבֵלָה in *the dwelling* IIab. iii. 11, also שָׁמָּה *there* Jer. xviii. 2 (usually *thither*).
- c) The proper sense of the ending הַ is still more suppressed when a preposition is prefixed to the word, as לְשֵׁאֵלָה *to hades* Ps. ix. 18, לְמַעְלָה *upwards*, בְּנִגְבָּה in *the south* Jos. xv. 21, מִבְּבִלְיָה *from Babylon* Jer. xxvii. 16, עַד אֶפְקָה *unto Aphek* Jos. xiii. 4.

This termination הַ has usually reference to *place* (hence called *He local*); yet it also, in rare cases, refers to *time*; so, perhaps, עֲתָה (with the tone on the last syllable) *now, at this time* (from עֵת), מִיָּמִים יְמִימָה *from year to year*. Its use is peculiar in הַלְיָלָה, prop. *ad profanum!* = *absit!* As *accusative of the object* (but bordering on the local sense) we may regard וּבְלוֹן אֶרְצָה and נִפְתָּלִי אֶרְצָה Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes Sh'va (§ 93, 6), and also the *Chireq* in עֲמִים. Moreover, the הַ itself is in some cases shortened to הָ, as נֹבָה *to Nob*, 1 Sam. xxi. 2; comp. Eze. xxv. 13.

3. Much less frequent, and almost exclusively poetical, is the use of the two other endings, which along with the accusative in הַ are presumed to correspond to the Arabic terminations of case, יַ for the *genitive*, וּ (also וּ in proper names) for the *nominative*. Yet the reference to case in these forms is *quite lost*, and they are to be regarded only as *archaisms*, which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a noun closely connected with another, viz., in the *constr. state*.†

- a) The ending יַ is not very unfrequent, and it usually has the tone, e. g. עֲזָבִי הַצֹּאן *forsaking the flock* Zech. xi. 17, שֹׁכֵנִי סֵנָה *dweller of the bush* Deut. xxxiii. 16; appended to the feminine, לִילָה גְּנָבְתִי *stolen at night* Gen. xxxi. 39 (in prose), מְלֵאֲתִי מִשְׁפָּט *full of justice* Is. i. 21, עַל דְּבָרְתִי מִלְכִי-צָדֵק *after the manner of Melchizedek*, Ps. cx. 4; very often when a preposition follows (comp. § 116, 1), as רַבְּתִי בְּגוֹיִם *mistress among the nations* Lam. i. 1, אֶסְרִי

\* So likewise at times the accusative, § 118, 1.

† In ancient combinations of words, endings are often retained which have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending תַּ with the noun in the genitive connexion (§ 89, 2, b) and with the verb in connexion with suffixes (§ 59, 1). In like manner, many peculiarities of the language are retained in proper names, and also by the poets.

לְבָנִין *binding to the vine* Gen. xlix. 11; comp. Is. xxii. 16; Micah vii. 14; Ps. cxiii. 5—9, and other passages: in like manner it is found with many particles which are strictly nouns in the *constr. st.*, as זולתי (= זולת) *besides*, מני (= מן) *from*, בלתי *not*, and in compound names, as מלכי-צדק (i. e. king of righteousness), גבריאל (man of God), הניאל (grace of God), and many others; comp. the Punic name *Hannibal*, i. e. הניבעל (favour of Baal).

- b) The ending ך is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24, היתו ארץ *the beasts of the earth* for הית ארץ; the same is copied in Ps. l. 10; lxxix. 2; civ. 11, 20; Zeph. ii. 14; Is. lvi. 9; other cases are בנו בער *son of Beor* Num. xxiv. 3, 15, and מעינו מים *fountain of water* Ps. cxiv. 8, perhaps also נפשו עצל *soul of the sluggard* Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pathach of the feminine ending ת becomes sometimes vocal Sh'va, sometimes Qamets.

Rem. As these two terminations ך and ך have wholly lost their significance, they can no longer pass for proper case-endings: yet it is probable that once they as well as ה (No. 2) were so used in the living language; for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew (see above) lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case with the same ending as in Sanskrit (in names of towns, *ruri, domi*, etc.); in modern Persian the plural-endings *ân* and *hâ* are ancient terminations of case, which are no longer so used,—not to mention the Germanic languages and the *lingua Romana*. Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in אבי, אב, אבא (constr. st. of אב *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אבי, אחי, we have properly a genitive-ending, and in Chald. אבי, in Heb. מתי (מתושלח) שמו, (שמואל) פנו, (פנואל) אבי, in Heb. אבי, in Heb. מתי (מתושלח) שמו, (שמואל) פנו, (פנואל) אבי, a nominative-ending, so that אבי could more readily occur along with פנואל, and אבי with אבי.

## SECT. 91.

### THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33, 2, *b*), we have, as in the verb (§ 57, etc.), two things to notice, viz., the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in § 92. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes appended to the singular are the following:—

<i>Singular.</i>			<i>Plural.</i>			
1. <i>com.</i>	יְ		1. <i>com.</i>	נֹנִי, נֹנֵי		<i>our.</i>
2. { <i>m.</i>	יָ, יָיְ, in pause יָיְ		2. { <i>m.</i>	כֶּם, כֶּמֶי		} <i>your.</i>
<i>f.</i>	יָיְ, יָיְיְ		<i>f.</i>	כֶּן, כֶּנֶי		
3. { <i>m.</i>	הוּ, הוּי, וְ, הוּי, וְ, הוּ		3. { <i>m.</i>	הֵם, הֵמֶי, poet. הֵמוֹ		} <i>their.</i>
<i>f.</i>	הִי, הִיִּי, הִיִּיִּי		<i>f.</i>	הֵן, הֵנֶי, הֵנֵי		

Rem. 1. There is less variety of forms here than when they are attached to the verb, and their use is as follows:—

- a) The forms without a union-vowel are joined to nouns which end with a vowel, as אֲבִיחָהּ, אֲבִיחָהּ, אֲבִיחָהּ, אֲבִיחָהּ, אֲבִיחָהּ, אֲבִיחָהּ. Yet it must be distinctly understood, that nouns ending in הֶי (see below, in No. 4) and הֵי (see letter *b*) do not come under this rule.
- b) The forms with a union-vowel (§ 58, 3, *b*) are joined to nouns ending with a consonant, which include the great mass. The union-vowel is usually *a* in the 3rd *sing.* וְ, הֵ (contracted from הֵי), *fem.* הֵי, and 3rd *plur.* הֵם, הֵמוֹ, הֵנֵי and in these cases *e* is rarely used (e. g. אֲוֵרָהּ *his light* Job xxv. 3,) and almost exclusively with nouns in הֵי, where the termination either blends with the union-vowel, or is displaced by it, as אֲרֵהּ *his field*, אֲרֵהּ *her field*, אֲרֵהּ *her look*; but יָיְ, הֵי, are the customary forms, while יָיְ, הֵי are of rare occurrence; see Rem. 2.

2. Rare forms are—

*Sing.* 2nd pers. *m.* כַּףְּ in כַּףְּךָ *thy hand*, Ps. cxxxix. 5; *fem.* יָיְ Eze. v. 12, כַּףְּ Ps. ciii. 4, once כַּףְּ Nah. ii. 14 (several MSS. כַּףְּ, prob. כַּףְּ=יָיְ).—3rd pers. הֵ, e. g. in the frequent אֲרֵהּ Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; קֶצֶה 2 Kings xix. 23, for which we find קֶצֶי in Is. xxxvii. 24, סוּרָה Gen. xlix. 11 (K<sup>e</sup>ri סוּרָה).

*Plur.* 1st pers. הֵי, as קֵינֵי Job xxii. 20, and so in Ruth iii. 2, Is. xlvi. 10.—2nd pers. קֵיךָ Eze. xxiii. 48, 49.—3rd pers. *m.* הֵםֶי 2 Sam. xxiii. 6 for הֵמֶי (from which by contraction the usual form הֵם). *Fem.* הֵיִי 1 Kings vii. 37, הֵיִי Gen. xli. 21, הֵיִי Ruth i. 19, else mostly in pause; also הֵי is unfrequent (Is. iii. 17), usually יָיְ.

2. In appending the suffixes to the plural *masc.* in הֵםֶי and the dual in הֵיִי, these endings are changed for the *construct*-ending (§ 89, 2) in יָיְ, which becomes blended with the suffixes; and hence we have these

*Suffixes of Plural (and Dual) Nouns:*

<i>Singular.</i>			<i>Plural.</i>			
1. <i>com.</i>	יְ		1. <i>com.</i>	יְנֵי		<i>our.</i>
2. { <i>m.</i>	יָיְ		2. { <i>m.</i>	יְכֵם		} <i>your.</i>
<i>f.</i>	יָיְיְ		<i>f.</i>	יְכֵן		
3. { <i>m.</i>	יָיְ, poet. יָיְ		3. { <i>m.</i>	יְהֵם, poet. יְהֵמוֹ		} <i>their.</i>
<i>f.</i>	יָיְיְ		<i>f.</i>	יְהֵן		

In most of these forms the ending of the *plural construct*, יָיְ, remains unchanged, as סוּיָיְ, סוּיָיְ, סוּיָיְ; in some it takes *Seghol* in place of *Tsere*, as

סוֹסְיָה, סוֹסְיָה; in three forms, with very short suffixes, it takes *Pathach* (the original ending יַ, § 89, Rem.), as סוֹסְיָו from סוֹסְיָה, סוֹסְיָה from סוֹסְיָה (comp. § 28, 4), סוֹסְיָה from *sūsāi-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons; e. g. דְּרָכֶיךָ for דְּרָכֶיךָ *thy ways* Ex. xxxiii. 13, רַעֲיוֹ for רַעֲיוֹ *his friends* Job xlii. 10, לְמִינֵהֶם *after their kinds* Gen. i. 21. This happens most commonly with the *suff.* 3rd pers. *m. sing.*, where we very often find יַ, which is, however, almost invariably changed in the *Keri* to יִ; e. g. חֲצָוֹ *his arrows* Ps. lviii. 8, *Keri* חֲצָוֵי.

2. Unusual forms are: *sing.* 2nd pers. *fem.* יַ־ Eccles. x. 17, יִ־ Ps. ciii. 3—5; 3rd pers. *masc.* וְהִי (quite a Chaldee form) Ps. cxvi. 12; 3rd *fem.* יַ־ Eze. xli. 15.—*Plur. fem.* יַ־ Eze. xiii. 20, 2nd pers. *masc.* יַ־ Eze. xl. 16, *fem.* יַ־ Eze. i. 11.

3. On יַ־, see further in § 103, 2, in the Note.

3. It is clear and beyond doubt that the *Yodh* in these suffixes, in reality, belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in a sense, inaccuracy) of appending these *suffix-forms* (already embracing the plural-ending יַ־) to the feminine plural in וְהִי, as סוֹסְיָה, סוֹסְיָה, סוֹסְיָה, where in reality a double indication of the plural occurs.\*

N.B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending וְהִי, as יַ־ Ps. cxxxii. 12, יַ־ Deut. xxviii. 59. This is even the more prevalent mode in the 3rd *plur.*; e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתֵיהֶם; so also שְׂמוֹתָם *their names*, דוֹרוֹתָם *their generations*.

4. We now subjoin, in illustration of the preceding statements, a Paradigm of the *masculine* and *feminine*; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine-ending יַ־ in the singular, the *construct*-ending יַ־ is employed, which retains its *Pathach* before כֶּם, כֵּן, but changes it to *Qamets* before the others, because it then comes to stand in an open syllable (§ 89, 2, b).

\* See a case analogous in § 87, 5, Rem. 1. Comp. the double feminine-ending in § 80, Rem. 2, f.



		<i>Masculine Noun.</i>	<i>Feminine Noun.</i>
		<i>Singular.</i>	
		סוּס <i>a horse.</i>	סוּסָה <i>a mare.</i>
<i>Suff. sing.</i>	1. <i>com.</i>	סוּסִי <i>my horse.</i>	סוּסָתִי <i>my mare.</i>
	2. { <i>masc.</i>	סוּסֶיךָ <i>thy horse.</i>	סוּסָתְךָ <i>thy mare.</i>
	{ <i>fem.</i>	סוּסֶיךָ <i>thy horse.</i>	סוּסָתְךָ <i>thy mare.</i>
	3. { <i>masc.</i>	סוּסָיו <i>his horse.</i>	סוּסָתּוֹ <i>his mare.</i>
	{ <i>fem.</i>	סוּסֶיהָ <i>her horse.</i>	סוּסָתֶיהָ <i>her mare.</i>
<i>plur.</i>	1. <i>com.</i>	סוּסֵינוּ <i>our horse.</i>	סוּסָתֵינוּ <i>our mare.</i>
	2. { <i>masc.</i>	סוּסֵיכֶם <i>your horse.</i>	סוּסָתֵיכֶם <i>your mare.</i>
	{ <i>fem.</i>	סוּסֵיכֶן <i>your horse.</i>	סוּסָתֵיכֶן <i>your mare.</i>
	3. { <i>masc.</i>	סוּסֵיהֶם <i>their horse.</i>	סוּסָתֵיהֶם <i>their mare.</i>
	{ <i>fem.</i>	סוּסֵיהֶן <i>their horse.</i>	סוּסָתֵיהֶן <i>their mare.</i>
<i>Plural.</i>			
		סוּסִים <i>horses.</i>	סוּסוֹת <i>mares.</i>
<i>Suff. sing.</i>	1. <i>com.</i>	סוּסָי <i>my horses.</i>	סוּסוֹתַי <i>my mares.</i>
	2. { <i>masc.</i>	סוּסֵיךָ <i>thy horses.</i>	סוּסוֹתֶיךָ <i>thy mares.</i>
	{ <i>fem.</i>	סוּסֵיךָ <i>thy horses.</i>	סוּסוֹתֶיךָ <i>thy mares.</i>
	3. { <i>masc.</i>	סוּסָיו <i>his horses.</i>	סוּסוֹתָיו <i>his mares.</i>
	{ <i>fem.</i>	סוּסֶיהָ <i>her horses.</i>	סוּסוֹתֶיהָ <i>her mares.</i>
<i>plur.</i>	1. <i>com.</i>	סוּסֵינוּ <i>our horses.</i>	סוּסוֹתֵינוּ <i>our mares.</i>
	2. { <i>masc.</i>	סוּסֵיכֶם <i>your horses.</i>	סוּסוֹתֵיכֶם <i>your mares.</i>
	{ <i>fem.</i>	סוּסֵיכֶן <i>your horses.</i>	סוּסוֹתֵיכֶן <i>your mares.</i>
	3. { <i>masc.</i>	סוּסֵיהֶם <i>their horses.</i>	סוּסוֹתֵיהֶם <i>their mares.</i>
	{ <i>fem.</i>	סוּסֵיהֶן <i>their horses.</i>	סוּסוֹתֵיהֶן <i>their mares.</i>

SECT. 92.

VOWEL CHANGES IN THE NOUN.

1. The vowel changes of nouns (to which is commonly given the name *declension*), are caused, *a*) by a noun following in the genitive, *b*) by pronominal suffixes, *c*) by the plural and dual terminations; to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less, or even thrown upon the following word. We here distinguish three cases, viz.—

*a*) When the tone is moved forward only one place. This effect is produced by

most of the suffixes for singular nouns (אֵי; דָּי, יָי; וי, דָּרוּי; הָי, הָיָי; נוּי; מוּי, מוּיָי), and by the plural and dual terminations, as דְּבָרַי *word*, דְּבָרַיָּי *my word*, plur. דְּבָרַיִם; כַּנְּפָי, כַּנְּפָיִם *dual wings*; אֹיב, אֹיבֵי, plur. אֹיבִים. The same applies to the *light* suffixes for plural nouns,\* as אֵי; דָּיָי, יָיָי; ויָי, ויָיָי; הָיָי, הָיָיָי; e. g. דְּבָרַיָּנוּ, דְּבָרַיָּנוּ.

b) When the tone is moved forward two places, as in the plural construct, and when the *grave* suffixes are appended to the plural (אֵיכֶם, אֵיהֶם). In this case both vowels, if mutable, are shortened to the utmost, e. g. דְּבָרֵי הָעָם *words of the people*; דְּבָרֵיכֶם *your words*; דְּבָרֵיהֶם *their words*.

In Segholates, as they have the tone on the *penultima*, there is here a difference. The suffix has not so great effect as the (heavier) plural-ending אֵיכֶם, אֵיהֶם: the former leaves the chief vowel still under the first letter, as מְלָכֵי; but in the latter vocal Sh'va is substituted for it, but a *Qamets* is put under the second consonant, as מְלָכִים. Comp. § 93, 6.

c) When the suffix is preceded by a semi-syllable with vocal Sh'va, which is the case with דָּי, כָּם, כָּן, also הָם, הָן, הֵן (for which we have more commonly אֵי, אֵיָי). Of these the first is a *light* suffix, and regularly affects the vowels in just the same manner as אֵי, וי, e. g. דְּמָדָּי, דְּבָרָדָּי, זְקָנָדָּי. The others are *grave* suffixes, and have more effect in shortening the vowels, as דְּבָרְכֶם, Eze. xiii. 17, etc., as is shown in the Paradigms. A similar effect is seen in the *construct state* of the singular number, as הַצֵּר הַבֵּית; דְּבַר אֱלֹהִים (from הַצֵּר).

3. The vowel changes in fem. nouns (§ 95) are not so considerable, the addition of the feminine-ending having already occasioned a shortening of the vowels (§ 94.)

Most of the vowel changes, which form this *internal inflexion* of the noun, are based on the principles laid down in §§ 23—29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27 at commencement).

There is a striking difference between the vowel changes in the verb and the noun. In the verb the *second* of two changeable vowels mostly disappears (קָטְלָה, קָטְלָה, קָטְלָה), in the noun the first (דְּבָרֵי, דְּבָרֵי, דְּבָרֵי), comp. § 27, 3.

Changes of consonants are very few, and occur only in Paradigm IX.

## SECT. 93.

### PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the Tables on the two following pages. See the necessary explanations in the pages which immediately follow these Tables. We here only remark in general,—

\* About *light* and *grave* suffixes, see Note on the two following pages.

a) That all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending וֹת; e. g. הָרֶבֶד *sword*. *Plur. absol.* הַרְבּוֹת, *construct state* הַרְבוֹת, which is also the form before *all the suffixes*; see § 95.

b) That, in the plural, *light suffixes* are without exception attached to the *absolute*, and *grave suffixes* to the *construct state*, as may be seen from the Paradigm.

*Paradigms of Masculine Nouns.*

	I.			II.		III.		IV.	
	(No vowel changes.)						a.	b.	
<i>Sing. absol.</i>	סוּם	עוֹלָם	פְּקִיד	דְּבַר	חָכֵם				
	(horse)	(eternity)	(overseer)	(word)	(wise)				
<i>constr.</i>	סוּם	עוֹלָם	פְּקִיד	דְּבַר	חָכֵם				
<i>light suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חָכְמִי				
<i>grave suff.*</i>	סוּסָם	עוֹלָמָם	פְּקִידָם	דְּבָרָם	חָכְמָם				
<i>Plur. absol.</i>	סוּסִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים	חָכְמִים				
<i>constr.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חָכְמִי				
<i>light suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חָכְמִי				
<i>grave suff.</i>	סוּסֵיכֶם	עוֹלָמֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם	חָכְמֵיכֶם				
<i>Dual absol.</i>	יוֹמִים	מְלָקָהִים	שָׁבָעִים	כְּנָפִים	הֶלְצִים				
	(two days)	(pair of tongs)	(two weeks)	(wings)	(hips)				
<i>constr.</i>				כְּנָפֵי	הֶלְצֵי				

	V.			VI.		
	a.	b.	c.	a.	b.	c.
<i>Sing. absol.</i>	זָקֵן	פְּתָף	הַצֵּר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
	(old)	(shoulder)	(court)	(king)	(book)	(sanctuary)
<i>constr.</i>	זָקֵן	פְּתָף	הַצֵּר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
<i>light suff.</i>	זָקְנִי		הַצֵּרִי	מֶלְכִי	סֵפְרִי	קֹדֶשִׁי
<i>grave suff.</i>	זָקְנֵיכֶם		הַצֵּרֵיכֶם	מֶלְכֵיכֶם	סֵפְרֵיכֶם	קֹדֶשֵׁיכֶם
<i>Plur. absol.</i>	זָקְנִים		הַצֵּרִים	מֶלְכִים	סֵפְרִים	קֹדֶשִׁים
<i>constr.</i>	זָקְנִי		הַצֵּרִי	מֶלְכִי	סֵפְרִי	קֹדֶשִׁי
<i>light suff.</i>	זָקְנִי		הַצֵּרִי	מֶלְכִי	סֵפְרִי	קֹדֶשִׁי
<i>grave suff.</i>	זָקְנֵיכֶם		הַצֵּרֵיכֶם	מֶלְכֵיכֶם	סֵפְרֵיכֶם	קֹדֶשֵׁיכֶם
<i>Dual absol.</i>	יָרְכִים			רַגְלִים	כְּפָלִים	כְּתָנִים
	(thighs)			(feet)	(double)	(loins*)
<i>constr.</i>				רַגְלֵי		כְּתָנֵי

\* *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd

Paradigms of Masculine Nouns.

VI. (continued.)

	d.	e.	f.	g.	h.	i.
<i>Sing. absol.</i>	נַעַר (a youth)	נֶצַח (perpetuity)	פְּעַל (work)	מוֹת (death)	זַיִת (olive)	פְּרִי (fruit)
<i>constr.</i>	נַעֲרִי	נֶצַחִי	פְּעַלִּי	מוֹתִי	זַיִתִּי	פְּרִיִּי
<i>light suff.</i>	נַעֲרִי	נֶצַחִי	פְּעַלִּי	מוֹתִי	זַיִתִּי	פְּרִיִּי
<i>grave suff.</i>	נַעֲרֵיכֶם	נֶצַחֵיכֶם	פְּעַלְכֶם	מוֹתְכֶם	זַיִתְכֶם	פְּרִיְכֶם
<i>Plur. absol.</i>	נַעֲרִים	נֶצַחִים	פְּעָלִים	מוֹתִים	זַיִתִּים	צְבִיִּים (gazelles)
<i>constr.</i>	נַעֲרָי	נֶצַחִי	פְּעַלִּי	מוֹתִי	זַיִתִּי	
<i>light suff.</i>	נַעֲרָי	נֶצַחִי	פְּעַלִּי	מוֹתִי	זַיִתִּי	
<i>grave suff.</i>	נַעֲרֵיכֶם	נֶצַחֵיכֶם	פְּעַלְכֶם	מוֹתֵיכֶם	זַיִתְכֶם	
<i>Dual absol.</i>	נַעֲלִים (pair of sandals)				עֵינִים (eyes)	לְחָיִים (cheeks)
<i>constr.</i>	נַעֲלָי				עֵינָי	

VII.

VIII.

IX.

	VII.		VIII.			IX.
	a.	b.	a.	b.	c.	
<i>Sing. absol.</i>	אֹיֵב (enemy)	שֵׁם (name)	יָם (sea)	אִם (mother)	חֹק (statute)	חֹזֶה (seer)
<i>constr.</i>	אֹיְבִי	שֵׁמִי	יָמִי	אִמִּי	חֹקִי	חֹזְהִי
<i>light suff.</i>	אֹיְבִי	שֵׁמִי	יָמִי	אִמִּי	חֹקִי	חֹזְהִי
<i>grave suff.</i>	אֹיְבֵיכֶם	שֵׁמֵיכֶם	יָמֵיכֶם	אִמֵּיכֶם	חֹקֵיכֶם	חֹזְנֵיכֶם
<i>Plur. absol.</i>	אֹיְבִים	שֵׁמוֹת	יָמִים	אִמוֹת	חֹקִים	חֹזִים
<i>constr.</i>	אֹיְבָי	שֵׁמוֹתִי	יָמִי	אִמוֹתִי	חֹקִי	חֹזְהִי
<i>light suff.</i>	אֹיְבָי	שֵׁמוֹתִי	יָמִי	אִמוֹתִי	חֹקִי	חֹזְהִי
<i>grave suff.</i>	אֹיְבֵיכֶם	שֵׁמוֹתֵיכֶם	יָמֵיכֶם	אִמוֹתֵיכֶם	חֹקֵיכֶם	חֹזְנֵיכֶם
<i>Dual absol.</i>	מְאֻזְנִים (pair of scales)		אֲפִים (nostrils)	שֵׁנִים (teeth)		
<i>constr.</i>	מְאֻזְנָי		אֲפִי	שֵׁנָי		

EXPLANATIONS.

1. To Paradigm I. belong all nouns whose vowels are immutable. Of course there are no vowel changes in this Paradigm, and it is inserted only for comparison with the others.

pers. plural, whether joined to the singular, as יָמֵי, יָמֵי, יָמֵי, but not יָמֵי, or to the plural, as יָמֵי, יָמֵי, but not יָמֵי. The other suffixes are called *light*.

Exs. עֵיר, קוֹל, לְבוּשׁ, זְרוּעַ, (§ 25, 1); קָם for קָאם, גַּר for גַּיר, (§ 25, 2); צַדִּיק, הַנֵּיִן, מִיִּשְׁתֵּהוּת, גְּבוּרַת, (§ 25, 3); פְּרָאִישׁ for פְּרָאִישׁ (§ 25, 4). Here belong the classes of *verbal nouns* given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *changeable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable; e. g. יָד *hand*, כּוֹכַב *star*, מְרִבֵּר *wilderness*.

With the suffix קָם we have the regular shortening, as in עוֹלָמְקָם, but יָד becomes יָדְקָם (for יָדְקָם), and דָּם becomes דָּמְקָם; see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an *unchangeable Qamets* in their final syllable; and hence they do not belong to this class, e. g. forms like מְטָל, קָטָל, (§ 84, Nos. 6, 13), קָם as *Part.* of verbs עָל, etc. Derivatives from verbs לָא also commonly retain their Qamets, e. g. מְקַרְאֵי, plur. constr. מְקַרְאֵי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tseré in the penultima as a pretonic vowel (§ 26, 3). Exs. גְּדוּל *great*, אֲרוֹן *lord*, עֲצוּם *strong*, אֱמוּן (*plur.* אֱמוּנִים) *faithfulness*, רָעֲבוֹן *hunger*, זְכָרוֹן *remembrance*. The last two take in the *constr. st.* the forms זְכָרוֹן and רָעֲבוֹן.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets before the tone-syllable. Exs. עֲרִיִן for עֲרִיִן, הֲרִיִן, עֲרִיִן (see *verbal nouns*, § 84, No. 7); also נְשָׁאִישׁ, plur. נְשָׁאִישִׁים, Ex. xiv. 7. Many fluctuate, as נְשָׁבוּעַ *week*; see Lexicon.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 92, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur. constr.*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנַב *tail*; with a guttural, אֲשָׁם *guilt*, רָעַב *hunger*.

In like manner are declined nouns of the less frequent form, קָטָל, e. g. לֵבָב *heart*, שָׁכַר *strong drink*; with a guttural, שֵׁעַר *hair*, עֵנַב *grape*.

A few nouns of this class take a segholate form in the *constr. st.* singular; e. g. גְּבֵר, *constr. st.* גְּבֵר Deut. xxxi. 16; צָלַע, *constr. st.* צָלַע also צָלַע 2 Sam. xvi. 13; שֵׁעַר, *constr. st.* שֵׁעַר and שֵׁעַר; once followed by Makkeph, לָבָן (for לָבָן) from לָבָן *white* Gen. xlix. 12; הָדָר, *constr. st.* הָדָר and הָדָר Dan. xi. 20; עֵשָׂן, *constr. st.* עֵשָׂן and עֵשָׂן Ex. xix. 18 (comp. גְּבֵר and גְּבֵר § 84, Nos. 10 and 11). Qamets is immutable in both syllables of הָרַשׁ for הָרַשׁ, and פְּרָאִישׁ for פְּרָאִישׁ, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tseré* is treated like final *Qamets* in Parad. IV. except that in the *constr. st.* זָקָן stands for זָקָן. Some nouns, however, take the segholate form (No. VI.) in the *constr. st.*; e. g. כְּתֹף *shoulder*, *constr. st.* כְּתֹף for כְּתֹף; גֵּדֵר *wall*, *constr. st.* גֵּדֵר for גֵּדֵר; יָרֵךְ *thigh*, *constr. st.* יָרֵךְ for יָרֵךְ. In a few cases both forms occur, as כְּבֵד *heavy*, *constr. st.* כְּבֵד Ex. iv. 10 and כְּבֵד Is. i. 4; עֵרְלָה *uncircumcised*, *constr. st.* עֵרְלָה and עֵרְלָה.

Rare exceptions are forms like  $\text{מַלְכֵי}$  Ps. xxxv. 14, where *Maqqeph* follows. Examples of the first sort are:  $\text{יָחַד}$ ,  $\text{יָצְלוּ}$ ,  $\text{קָצַר}$ ,  $\text{שָׁבַע}$ , *constr. st.*  $\text{שָׁבַע}$ .

Some nouns of this form retain their Tseré in *constr. st.* plural; e. g.  $\text{יָשָׁן}$  *plur. constr.*  $\text{יָשָׁנוּ}$ ; so also  $\text{אֲבָלִי}$ ,  $\text{יְשָׁמְחִי}$ ,  $\text{יְשָׁבְחִי}$ ,  $\text{תִּפְצֵי}$ .

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). Before suffixes, and in the *constr. st.* of the plural and dual, they resume their original monosyllabic form and primary vowel ( $\bar{a}$ ,  $\bar{i}$ ,  $\bar{o}$ ) under the first radical, as  $\text{מַלְכֵי}$ ,  $\text{כֹּהֲנֵי}$ ,  $\text{קְרָטֵי}$ . But the *plur. absol.* takes an  $\bar{a}$  (in an open syllable, hence *Qamets*) immediately before the accented termination, while only a vocal *Sh'va* remains in the proper place of the stem-vowel (i. e. after the first radical), as  $\text{מַלְכֵי}$ , *plur. absol.*  $\text{מַלְכֵיִם}$ . Comp. § 92, 2.

These forms may be arranged in three classes, the first having *A*, the second *I*, the third *O*, in the first syllable. The Paradigm exhibits, under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from verbs  $\text{עָו}$  and  $\text{עָו}$ ; and under *i*, a derivative from a verb  $\text{לָה}$ . Comp. § 85, IV. No. 11, V. No. 11.

## REMARKS.

1. The form  $\text{מַלְכֵי}$  (for  $\text{מַלְכֵי}$ , § 27, Rem. 2, *c*) exhibits the original *A*, not only before suffixes, as in  $\text{מַלְכֵי}$ , but also in pause (§ 29, 4), e. g.  $\text{מַלְכֵי}$ , and before *He local* (§ 91, 1), as  $\text{מַלְכֵי}$ . In the Septuagint, also, the proper names like  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$  are uniformly written with *A* in the first syllable,  $\text{Ἰαφῆθ}$ ,  $\text{Ἰαφῆθ}$ . The word  $\text{מַלְכֵי}$ , with the article, is invariably written  $\text{הַמַּלְכֵי}$ ; derivatives from verbs  $\text{עָו}$  also take *Qamets* for their first vowel, as  $\text{מַלְכֵי}$ . The original monosyllabic form is seen in the word  $\text{מַלְכֵי}$  a valley. Many of these *Segholates* keep the *Seghol* also in pause, e. g.  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ ; also  $\text{מַלְכֵי}$ ; but generally *A* appears, as in  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ , especially in connexion with gutturals.

There are, however, nouns of this form which take *i* instead of *a*, either because the *a* is shortened (§ 27, Rem. 3), or because they pass over to the form  $\text{מַלְכֵי}$ ; e. g.  $\text{מַלְכֵי}$  (in pause,  $\text{מַלְכֵי}$ , *pl. constr.*  $\text{מַלְכֵי}$ ;  $\text{מַלְכֵי}$ ;  $\text{מַלְכֵי}$ ;  $\text{מַלְכֵי}$ ;  $\text{מַלְכֵי}$  (by way of exception without *Dagesh lene* in  $\text{מַלְכֵי}$ , hence to be read *big'di*, differing from  $\text{מַלְכֵי}$ );  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ . At times both forms occur, as  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$  IIos. i. 2, and  $\text{מַלְכֵי}$  Is. lvii. 4.

Nouns of the form  $\text{מַלְכֵי}$ , when their third stem-letter is a guttural, are pointed like  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ ; when the second stem-letter is a guttural, like  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$  (see Parad. *d*), seldom like  $\text{מַלְכֵי}$ , without the influence of the guttural. It is to be observed, moreover, that in the hard combination (viz., when the second radical has *quiescent Sh'va*, and when the third radical in  $\text{מַלְכֵי}$  would take *Daghesh lene*, as in  $\text{מַלְכֵי}$ ) *simple Sh'va* may be retained here also, as in  $\text{מַלְכֵי}$ ; on the contrary, the forms corresponding to  $\text{מַלְכֵי}$  are always pointed as  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ .

2. The form  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$  (*b, e*), when its first letter is a guttural, takes *Seghol* in the *plur. constr.* and before suffixes in the singular; e. g.  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ . The monosyllabic form appears in  $\text{מַלְכֵי}$ . With *He local* Tseré is retained, as  $\text{מַלְכֵי}$ , from  $\text{מַלְכֵי}$ . Examples of this form are:  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$ .

3. The form  $\text{מַלְכֵי}$  (*c*) sometimes, though not often, takes *Qibbuts* in the cases mentioned in the preceding number; e. g.  $\text{מַלְכֵי}$ ,  $\text{מַלְכֵי}$  Ps. cl. 2. From  $\text{מַלְכֵי}$ , though without a guttural, we have in

Hos. xiii. 14 קִטְבָּךְ similar to פְּעֻלָּכֶם *pööl'khem*. From פֶּעַל (letter *f*) comes with suff. also פְּעֻלוֹ for פְּעֻלוֹ (not from פֶּעַל) Is. i. 31, and so also הַאֲרוֹרִי Is. lii. 14 for הַאֲרוֹרִי 1 Sam. xxviii. 14, where the *Qamets-chatuph* supported by *Methegh* is lengthened to a long vowel; comp. § 63, Rem. 4.

In the plural *absolute*, only few nouns have the form with *Chateph-qamets* under the first radical as it is given in the Paradigm; e. g. הַרְשִׁים, עֲפָרוֹת, אֲרָחוֹת; most take simple *She'va*, as בְּקָרִים from בָּקָר, רְמָחִים from רֶמַח, hence רְמִיחֵיהֶם with *Qamets-chatuph*, but also סְבָבִי from סָבַךְ; two have *Qamets-chatuph*, as קִרְשֵׁימִי (*kô-dhâ-shîm*) hence also with light suff. קִרְשֵׁי, קִרְשֵׁיךָ, קִרְשֵׁי (but also אֶת־קִרְשֵׁי and with the art. regularly הַקִּרְשֵׁים with *Chateph-qamets*), and שְׂרָשִׁים (*shö-râ-shîm*), with light suff. שְׂרָשֵׁי, שְׂרָשֵׁיךָ, from שָׂרַשַׁת (see § 9, Rem. 2). The word אֶהְלֵם has, by a *Syriacism*, אֶהְלִים for אֶהְלִים with light suff. אֶהְלִי, אֶהְלִיךָ, אֶהְלִיו (see § 23, 4, Rem. 2); but with a prefix and the article it is pointed as אֶהְלִים, in the constr. st., and with grave suffixes אֶהְלִים, אֶהְלִים. With *He local* the *Cholem* is retained, as הָאֶהְלִים.

4. According to the same analogy, are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 84, No. 10); as שְׂפָכִי, with suff. יִשְׂכָּמִי; *Inf.* קָטַל, קָטַלִּי; קָטַב, קָטַבִּי (thus the *Inf.* usually without *Dag. lene* in third radical, not like מִלְכָּמִי).

5. Only derivatives from verbs עָו and עֵי change their form (by contracting the diphthongal *aw* and *ay* to *ó* and *é*, § 24, 2, *b*) in the constr. st., as מְוֹתָ prop. *mawth*, contracted כֹּוֹת. Before *He local* this contraction does not take place; e. g. מְוֹתָה, מְוֹתָה (except in constr. st., as בְּיֹתָה יֹדָה). On the contrary, the middle radical becomes sometimes a consonant in the plur. abs., as הַתְּשִׁים from תִּישַׁת, מְשִׁימִים from מְשִׁימִים. This is the case even with such in which this radical has already become a vowel by contraction in the general form; e. g. שֹׁר, plur. שְׂוָרִים, דָּוָר, plur. דְּוָרִים, שֹׁק, plur. שְׂוָקִים.

6. Of Segholates from verbs לָה there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 84, V. 11); e. g. אָרִי, לָהִי, הָלִי; in pause, אָרִי, לָהִי, הָלִי; with suffixes, אָרִי, לָהִי, הָלִי; in the plur. and dual, אָרִים, לָהִים, הָלִים. In the plur., some nouns take א instead of י on account of the preceding *Qamets* (§ 24, 2, *c*); as צָבִי, plur. צְבָאִים, פָּתִי, plur. פְּתָאִים.

7. To Parad. VII. (which approximates itself to Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטַל, not קָטַל), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 84, No. 9), and several others, e. g. מַקְלֵי staff, מוֹעֵד season, צְפַרְדֵּעַ frog, etc.

The following deviations from the Paradigm are to be noted: *a*) Several nouns take *Pathach* in the constr. st. (as in Parad. V.); e. g. מְסַפֵּר, constr. st. מְסַפֵּר; especially with gutturals, as מְנַפֵּחַ, constr. st. מְנַפֵּחַ. *b*) Before the suffixes which begin with a consonant occur such forms as מְהַלְכֵם, מְהַלְכֵם from מוֹפֵחַ, or מְפַסֵּר from מְפַסֵּר, or as מְלַתֵּךְ. *c*) In words of one syllable, *Tsere* is retained in the plur. absol., as the Paradigm shows; it is also retained in several words which are not monosyllabic, as מְלַתֵּים, מְלַתֵּים.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. This doubling may be either the result of a contraction within the stem, or more of a euphonic character. The vowel preceding the doubling is then short; and the syllable sharpened (according to § 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel changes; e. g. גְּמָלִי, גְּמָלִים; camel, plur. גְּמָלִים;

אִוֶּזֶן *wheel, plur.* אִוֶּזֶנִים; גַּלְגַּל *wheel, plur.* גַּלְגָּלִים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz., *a*) All derivatives of verbs ע" ( § 85, 11.), as דָּל, תָּן, חָק, מָגֵן, etc., and primitives which follow the same analogy, as הָר, הָרָה, אֵם. *b*) Contracted forms, like אָף (for אָפֶף, § 19, 2), with *suff.* אָפוּ, בָּת (for בָּתָהּ), with *suff.* בָּתִי, עָת (for עָתָהּ), *plur.* עָתִים or עָתוֹת. *c*) Denominatives, especially *patronymic* and *gentilic* forms in יָ, as לְיָיִם, יְהוּדִיִּים, though the forms יְהוּדִים, נְכָרִים are at least equally common. *d*) Derivatives of the regular verb ( § 84) under the following forms: 10. וָמֵן; 14. מַחְשֶׁף, מַחְשָׁף; 15. אֶתְנֵן, נִבְנֵן, *plur.* נִבְנֵנִים; 21. אָרָם; 36. בְּרָמָל, with *suff.* בְּרָמָלוֹ, תְּרַטֵּם, תְּרַטָּם, *plur.* תְּרַטָּמִים. But there are also words of all these five forms which do not take Dagghesh in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes having *vocal Sheva* as union-vowel (like הָרָה, בָּתָהּ), the Dagghesh may be omitted; the same vowel is generally retained, however, except that in words of the form הָק it is more commonly Qamets-chatuph.

*Pathach* before the doubled letter is either retained, as רַב, *plur.* רַבִּים; or is shortened into *Chireq*, as פָּתִי, פָּתִי.

9. Parad. IX. embraces derivatives from verbs לָהּ ( § 85, V.) which terminate in הָהּ; as יָפָה *beautiful*, רָאָה *seer*, מְרָאָה *appearance*. Only the changes which affect the final syllable הָהּ (which is treated as in verbs לָהּ) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination הָהּ for which הָהּ is substituted ( § 24, 2, and § 75, 1, Rem.) is often restored, and affects the inflexion of the word. Thus, with *suff.* כִּכְסִיָּהּ (*sing., thy covering*, which might also be expressed by כִּכְסִיָּהּ) Is. xiv. 11, מִקְנֵיָהּ *thy cattle* Is. xxx. 23, פְּרָאָהּ *thy form* Cant. ii. 14, מְרָאִיהָם, Dan. i. 15, Gen. xli. 21, מַעֲשָׂיוּ *his deed* 1 Sam. xix. 4, מִקְנֵי *my cattle* Ex. xvii. 3, and so perhaps also עֲשִׂי *my maker* Job xxxv. 10. But forms also occur in which (as the Parad. shows) the הָהּ falls away, as מִקְנֵהּ Gen. xxx. 29, מִקְנֵהוּ Gen. xxxi. 18. In the plural מִקְמָהּ (from מִקְמָהּ for מִקְמָהּ *Part. Pual*), Is. xxv. 6.

## SECT. 94.

### VOWEL CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination הָהּ ( § 80, 2) appended to a masculine noun, affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, *a*). The following are examples of the formation of feminines in the several Paradigms:—

Parad. I. סוּס *horse, fem.* סוּסָהּ. II. מוּצָא *fem.* מוּצָאָהּ *outgoing*. III. גְּדוּל *great, fem.* גְּדוּלָהּ. IV. נָקָם *fem.* נָקָמָהּ *vengeance*. V. זָקֵן *old, fem.* זָקָנָהּ. VI. מְלִךְ,



fem. מַלְכָּה *queen*; סֹתֵר, fem. סֹתֵרָה *covert*; עֲדוֹן, fem. עֲדוֹנָה *delight*; אֲכָל, fem. אֲכָלָה *food*; נָעוּר, fem. נָעוּרָה *young woman*; צִיד, fem. צִידָה *game*; לוֹי (not in use), לוֹיָהּ *garland*. VII. קָטַל, fem. קָטַלָּה. VIII. רַב, fem. רַבָּה *much*; חֹק, fem. חֹקָה *law*; מִדָּ, fem. מִדָּה *measure*. IX. קָצָה, fem. קָצָה *end*.

2. The vowel in the penultima is affected in the same manner when the feminine-ending ת־ָ is employed,\* e. g. עֲטָרָה and עֲטָרֶת *crown*; חֵבֶר *companion*, fem. חֵבֶרֶת. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the Segholates:

- a) *Qamets* and *Pathach* are both changed to *Seghol*, e. g. הוֹתֵם *seal*, fem. הוֹתֵמֶת.
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֲמִשָּׁה *five*; גָּרַר, fem. גָּרַרֶת *wall*.
- c) Vowels which are long and immutable (וֹ, וּ, וִ) pass over into the corresponding mutable, e. g. בּוֹשֵׁשׁ, fem. בּוֹשֶׁשׁת *shame*; אֲשֶׁמּוֹר, fem. אֲשֶׁמּוֹרֶת *night-watch* (also אֲשֶׁמּוֹרָה); גְּבִירָה *lady* (also גְּבִירָה), from גְּבִיר.

Hence there are three segholate forms for feminine nouns, ת־ָ (for ת־ָ or ת־ָ), ת־ָ, and ת־ָ, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination ת־ָ (when the word ends with a guttural) always changes the preceding vowel to *Pathach*, e. g. מוֹרָע, fem. מוֹרָעֶת *acquaintance*; רָע, fem. רָעֶת *knowledge*; נָח (not in use), fem. נָחֶת *rest*.

Rem. 1. A rare form, ת־ָ for ת־ָ, has already been noticed in § 74, Rem. 3. Another form, after the manner of the Arabic, viz., יִלְדָּת for יִלְדָּת, occurs in Gen. xvi. 11; Judges xiii. 5, 7 (like מִלְדָּ = מִלְדָּ). Since this form, in all the three places where it occurs, stands in connexion with the 2nd pers. sing. fem. *Preterite*, it may perhaps be owing to a wish to copy after that *Preterite* form; for, in connexion with the 3rd pers., we find the regular form יִלְדָּת, Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination ת־ָ, they necessarily omit the doubling of their final stem-letter; hence חֲמִישָׁה and חֲמִישָׁת; אֲדַמְדָּם, plur. אֲדַמְדָּמִים, fem. אֲדַמְדָּמֶת. So דָּל and דָּלָת from דָּלָל, רָפָת from רָפַף.

SECT. 95.

PARADIGMS OF FEMININE NOUNS.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine-ending having already occasioned as

\* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But as ת־ָ is merely a secondary form (§ 80, 2) derived from the original accented termination ת־ָ, it is not strange that they should similarly affect the pointing of words to which they are appended.

much shortening of the vowels as can be admitted; e. g. from Parad. III. גְּדֹלָה; VII. קַטְלָה; VIII. מְדָה, מְדָה, רַבָּה. All these feminine forms belong to the single Parad. A. In the plural, no distinction is made between the *light* and the *grave* suffixes, the former, as well as the latter, being appended to the *construct state*.

These nouns have only *three* modes of inflexion, Parad. A (inserted merely for the sake of comparison) having no vowel changes. A general view of these inflexions is presented in the subjoined Table, which is followed by the necessary explanations.

*Paradigms of Feminine Nouns.*

	A.		B.		
			a.	b.	c.
<i>Sing. absol.</i>	סוּסָה	שָׁנָה	שָׁנָה	שָׁנָה	צְדָקָה
	(mare)	(year)	(year)	(sleep)	(righteousness)
<i>constr.</i>	סוּסַת	שָׁנַת	שָׁנַת	שָׁנַת	צְדָקַת
<i>light suff.</i>	סוּסָתִי	שָׁנָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
<i>grave suff.</i>	סוּסַתְכֶם	שָׁנַתְכֶם	שָׁנַתְכֶם	שָׁנַתְכֶם	צְדָקַתְכֶם
<i>Plur. absol.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>constr.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>light suff.</i>	סוּסוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>grave suff.</i>	סוּסוֹתֵיהֶם	שָׁנוֹתֵיהֶם	שָׁנוֹתֵיהֶם	שָׁנוֹתֵיהֶם	צְדָקוֹתֵיהֶם
<i>Dual absol.</i>		שְׁפָתַיִם	שְׁפָתַיִם	פְּאַתַיִם	פְּאַתַיִם
		(lips)	(lips)	(corners)	(corners)
<i>constr.</i>		שְׁפָתַי	שְׁפָתַי	פְּאַתַי	פְּאַתַי

	C.			D.	
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מַלְכָּה	הַרְפָּה	הַרְבָּה	יוֹנְקָת	גִּלְגֻּלַּת
	(queen)	(reproach)	(waste)	(sprout)	(skull)
<i>constr.</i>	מַלְכַּת	הַרְפַּת	הַרְבַּת	יוֹנְקַת	גִּלְגֻּלַּת
<i>light suff.</i>	מַלְכָּתִי	הַרְפַּתִּי	הַרְבַּתִּי	יוֹנְקָתִי	גִּלְגֻּלַּתִּי
<i>grave suff.</i>	מַלְכַּתְכֶם	הַרְפַּתְכֶם	הַרְבַּתְכֶם	יוֹנְקַתְכֶם	גִּלְגֻּלַּתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	הַרְפוֹת	הַרְבוֹת	יוֹנְקוֹת	גִּלְגֻּלוֹת
<i>constr.</i>	מַלְכוֹת	הַרְפוֹת	הַרְבוֹת	יוֹנְקוֹת	גִּלְגֻּלוֹת
<i>light suff.</i>	מַלְכוֹתִי	הַרְפוֹתִי	הַרְבוֹתִי	יוֹנְקוֹתִי	גִּלְגֻּלוֹתִי
<i>grave suff.</i>	מַלְכוֹתֵיהֶם	הַרְפוֹתֵיהֶם	הַרְבוֹתֵיהֶם	יוֹנְקוֹתֵיהֶם	גִּלְגֻּלוֹתֵיהֶם
<i>Dual absol.</i>	יְרֵכַיִם	רִקְמַתַיִם		מִצְלַתַיִם	נְהַשְׁתַיִם
	(sides)	(double embroidery)		(cymbal)	(double fetter)
<i>constr.</i>	יְרֵכַי	רִקְמַתַי		מִצְלַתַי	נְהַשְׁתַי

## EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qamets* or *Tsere* before the feminine-ending ה־; e. g. קִצָּה *end*, עֲצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II., IV., V., and several belonging to Parad. IX.

For the formation of the new syllable in words having *Sh'va* (§ 26, 4) before their mutable *Qamets* or *Tsere* (which falls away by inflexion as in the Parad. צְדָקָה), see § 28, 1. Compare נִבְלָה *corpse*, נִבְלָתוֹ, נִבְלָתָהּ; עֵגְלָה *a wain*, עֵגְלָתִי.

Many nouns of this form, however, take in the construct state, and before suffixes, the co-existing form in ת־ֶּ or ת־ֶּ ( § 89, 2, *b*, § 94, 2); e. g. מַמְלָכָה *kingdom*, *constr. st.* מַמְלֶכֶת, *with suff.* מַמְלֶכְתִּי; תְּפָאֶרֶת *ornament*, תְּפָאֶרֶת; מִשְׁפָּחָה *family*, מִשְׁפָּחָתִי, מִשְׁפָּחָתָהּ.

*Qamets* is firm in all nouns like אִזְכָּרָה, בְּקִישָׁה (§ 84, Nos. 25, 28), *constr. st.* אִזְכָּרַת, בְּקִישַׁת. *Tsere* is also firm in most verbals of the form אִזְכָּרָה, אִזְכָּרָה (§ 84, No. 13); but in others it is shortened, as in שְׂאֵלָה (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate forms (Parad. VI.). These two Paradigms are also analogous in their inflexion, the plural absolute in both taking *Qamets* under the second consonant of the original form; e. g. מְלָךְ, מְלָכִים; מְלָכָה, מְלָכוֹת; נְבִשָׁה, נְבִשּׁוֹת *lambs*.

Care must be taken not to confound with nouns of this class those feminines of the same form which are not derived from *Segholates*, particularly the derivatives from verbs לָהּ of the form מְצִוָּה, מְרָאָה, whose masculine form is מְצִוָּה, מְרָאָה. The first syllable of these nouns is immutable.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine-ending ת־ֶּ ( § 94, 2). These correspond, in the inflexion of the singular, to masculine Segholates (§ 93, Parad. VI.). To the examples in the Paradigm may be added, מִסְפָּרַת *enclosure*, אִגְרָת *letter*, מִשְׁפָּרַת *wages*.

Of the form מְפָרָה, which is not frequent in this class of nouns, אִשָּׁת *woman*, *with suff.* אִשְׁתִּי, is an example. The same inflexion, however, is exhibited by some words ending in ת־ֶּ, viz., those in which this termination takes the place of ת־ֶּ; e. g. לָרַח (for לָרַחַת), *with suff.* לָרַחִי; in like manner, נְשֵׁכָה (from the *masc.* נִשְׁבִּי).—כִּוְדָה takes with suffixes the form כִּוְדָתִי.

Many nouns of this class borrow their plural from the co-existing form in ה־ֶּ, ה־ֶּ (Parad. *B*); as כּוֹתֶרֶת *capital of a column*, *plur.* כּוֹתָרוֹת; מְחַרְשֶׁת *ploughshare*, *plur.* מְחַרְשּׁוֹת; תּוֹכַחַת *correction*, *plur.* תּוֹכָחוֹת; עֲשֵׂתֶרֶת *Astarte*, *plur.* עֲשֵׂתָרוֹת.

## SECT. 96.

## LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous inflexions of the noun, chiefly in respect to some particular words only, or a few analogous among themselves, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb (§ 78). Comp. *γυνή, γυναικός; ὕδωρ, ὕδατος*.

אָב (as if for אָבָה, from אָבָה\*) *father*; *constr. st.* אָבִי, *with suff.* אָבִי (my father), אָבִיךָ, אָבֵיךָ, אָבֵיכֶם, אָבֵיכֶם, *plur.* אָבוֹת (§ 87, 4).

אָח *brother*, *constr. st.* אָחִי, *with suff.* אָחִיךָ, אָחֵיכֶם, *plur. constr.* אָחֵיכֶם. All these forms follow the analogy of verbs לָחַ, as if אָח stood for אָחָה from אָחָה. But the *plur. absol.* is אָחִים *with Dag. f. implicitum* (§ 22, 1), as if from אָחָה; hence אָחִיךָ, אָחֵיךָ, etc. On the form אָחִי (which is invariably used instead of אָחִי), see § 27, Rem. 2, b.

אָחָד *one* (for אָחָד, with *Dag. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. st.* אָחָד, *fem.* אָחָת for אָחָת *una* (see § 19, 2), *in pause* אָחָת. In one instance, Eze. xxxiii. 30, it takes the form אָחָד (by *aphæresis*, § 19, 3), as in Aramæan. *Plur.* אָחָדִים *some*.

אָחָת *sister* (*contr.* for אָחָת, as if from a mase. אָחָת = אָחָת), *plur.* אָחָתִים, *with suff.* אָחָתִי (from a *sing.* אָחָת *fem.* from אָחָת), also אָחָתֵיךָ (as if from a *sing.* אָחָת).

אִישׁ *a man*, a softened form of אָנִישׁ, אָנִישׁ (§ 19, 5, Rem.); in the *plur.* it has very seldom אִישִׁים, the usual form being אָנִישִׁים (from אָנִישׁ), *constr. st.* אָנִישִׁי. Comp. אִישִׁה.

אָמָה *maid-servant*, *plur.* (with ה as a consonant) אָמָהוֹת, אָמָהוֹת. Comp. in Aram. אָבָהֵן *fathers*.

אִשָּׁה *woman* (for אָנִישָׁה, *fem.* from אָנִישׁ, see אִישׁ), *constr. st.* אִשָּׁת (fem. from אִישׁ, from אִישָׁת); *with suff.* אִשָּׁתִי, אִשָּׁתֵךְ, *plur.* נָשִׁים, abbreviated from אָנִישִׁים, *constr. st.* נָשִׁי.

\* As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.

**בַּיִת** *house* (probably a softened form from **בֵּינַת** (**בֵּינָה**), § 19, 5, Rem., from **בָּנָה** to *build*, like *δῶμος* from *δέμω*), *constr. st.* **בֵּית**, *plur.* **בָּתִּים** *bōt-tīm*, perhaps for **בְּנָתִים** from another sing. **בַּת** for **בֵּינַת** (like **בַּת** for **בֵּינַת**).

**בֵּן** *son* (for **בִּנְנָה**, from **בָּנָה**), *constr. st.* **בֶּן**, seldom **בְּנִי** (§ 90, 3, *a*) Gen. xlix. 11, and **בָּנוּ** (§ 90, 3, *b*) Num. xxiv. 3, 15 With *suff.* **בְּנִי**, **בְּנִיךְ**; *plur.* **בָּנִים** (as if from **בָּן**, for **בִּנְנָה**), *constr. st.* **בְּנֵי**.

**בַּת** *daughter* (for **בִּנְנַת**, *fem.* from **בָּן**, comp. § 19, 2), with *suff.* **בַּתִּי** (for **בְּנַתִּי**); *plur.* **בָּנוֹת** (like **בָּנִים** *sons*, from the sing. **בָּנָה**), *constr. st.* **בְּנוֹת**.

**חָם** *father-in-law*, with *suff.* **חָמִיךְ**, and **חַמּוֹת** *mother-in-law*, compare **אָח** *brother*, **אָחוֹת** *sister*.

**יוֹם** *day*, *dual* **יוֹמִים**, but *plur.* **יָמִים**, **יָמֵי** (as if from **יָם** for **יָמָה**).

**כֵּל** *vessel*, *plur.* **כֵּלִים** (as if from **כֵּל**, **כֵּלָה**).

**מַיִם** *plur. water* (comp. § 88, 1, Rem. 2), *constr. st.* **מֵי** and also doubled **מַיִמֵי**, with *suff.* **מַיִמֵיכֶם**.

**עִיר** *city*, *plur.* **עָרִים**, **עָרֵי** (from **עָר**, which is still found in proper names).

**פֶּה** *mouth* (for **פִּיָּה**, from **פָּאָה** to *breathe*), *constr. st.* **פִּי** (for **פִּיאִי**), with *suff.* **פִּי** *my mouth*, **פִּיךְ**, **פִּיו**.

**רֹאשׁ** *head* (for **רֹאשִׁ**); *plur.* **רֹאשִׁים** (for **רֹאשִׁים**, § 23, 2).

## SECT. 97.

### NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers\* from 2 to 10 are, in Hebrew, substantives with abstract meaning, like *triad*, *decad*, *πεντάς*, though they are also used *adverbially*

\* That the Hebrew numerals, from 1 to 10, are words of very high antiquity may be inferred from their essential coincidence in all the Shemitic tongues. Moreover, a principal ground for maintaining the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With **שֵׁשֶׁת** (prop. **שֵׁשֶׁתִּי** as the Arab. and Æth. show) is compared the Sanscrit *shash* [Celtic *se*, also *chwech*], ancient Persian *cswas*, Gr. *ἕξ*, Lat. *sex*, ancient Slavic *shestj*; with **שִׁבְעָה**, Sansk. *saptan*, ancient Per. *haptan*, modern Per. *haft*, Gr. *ἑπτα*, Lat. *septem* [Celtic *seacht*, also *saith*], our *seven*; with **שְׁלֹשָׁה** (Aram. *תלת*), Sansk. *tri*, *fem. tisri*, ancient Per. *thri*, *fem. tisarō* [Celt. *tri*], Gr. *τρεις*, Lat. *tres*; with **אַרְבָּעָה**, Sansk. *cha* [perhaps also Welch *ychydig*, i. e. *few*]; with **הַחֲמִישִׁי**, Sansk. *pantshan*, Gr. *πέντε* [= Æolic *πέμπε*, Welsh *pump*], Lat. *quinque* [Gaelic *cuig*]; with **אַרְבָּעָה**, Lat. *quatu or* [Celtic *ceathur*, also *pedwer*]; with **שְׁנַיִם** (Aram. *תריין*), Sansk. *dva*, Lat. *duo* [Celt. *dau*, *do*], etc. But a close analysis makes these apparent coincidences again doubtful (but not in the judgment of Gesenius, Ewald, etc.), because there is a great probability, on the other side, that at least the numerals **שְׁנַיִם** (prop. *folds*), **הַחֲמִישִׁי** (prop. *the five fingers*) and **עֶשְׂרִים** (prop. *combination, multitude*) are to be traced back to the pure Shemitic stems **שָׁנָה** to *bend*, to *fold*, to *change*, to *repeat*, **הִבִּישׁ** to *connect* (comp. **קָבַץ**, **קָבַץ** and **עָשָׂר** to *bind together* (comp. **אָסַר**, **קוֹשֵׁר**, etc.))

(§ 120). Only אֶחָד *one (unus)*, fem. אַחַת (*una*, see § 96), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and *vice versâ*.

It is only in the dual form for *two*, שְׁנַיִם, fem. שְׁתַּיִם, that the gender of the numeral agrees with that of the object numbered.

The numerals from 1 to 10:—

	<i>Masculine.</i>		<i>Feminine.</i>	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם*	שְׁתַּיִם
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5.	חַמֵּשָׁה	חַמֵּשָׁה	חַמֵּשׁ	חַמֵּשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
9.	תִּשְׁעָה	תִּשְׁעָה	תִּשְׁעָה	תִּשְׁעָה
10.	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה

The other Shemitic languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine-ending was used with words of the feminine gender.† Usage made this a settled law in all the Shemitic languages. The exceptions are very rare; e. g. שְׁלֹשֵׁת נָשִׁים, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine *form* of the word נָשִׁים), Eze. vii. 2; Job i. 3; Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עֶשְׂרֵה *masc.*, עֶשְׂרֵה *fem.*) written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a

\* Shortened from שְׁנַיִם (according to others, it is for אֶשְׁתַּיִם with *Aleph prosthetic*, § 19, 4), hence the *Daghesh lene* in the *Tav*.

† In the vulgar dialects of the Arabic, and in the Æthiopic, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added, that the feminine form is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 107, 3, d.

close connexion, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals there are some deviations from analogy: the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	{ אָחַד עֶשֶׂר * עֶשְׂתֵּי עָשָׂר	אַחַת עֶשְׂרֵה עֶשְׂתֵּי עֶשְׂרֵה
12.	{ שְׁנַיִם עֶשֶׂר עֶשְׂרִי עָשָׂר	שְׁנַיִם עֶשְׂרֵה עֶשְׂרֵה עֶשְׂרִי
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרֵה

Unusual forms are עֶשְׂרֵה חֲמִישִׁית עָשָׂר *fifteen*, Judges viii. 10; עֶשְׂרֵה עֶשְׂרֵה עֶשְׂרֵה *eighteen*, Judges xx. 25. Here the masculine too has the units in the *constr. state*.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always denotes *ten times* the singular); as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שֵׁשִׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. *Twenty* is an exception, and is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*.† They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. The conjunction is always used.

The remaining numerals are as follows:—

100	מֵאָה <i>fem. constr.</i> מֵאָת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאֵתַיִם <i>dual</i> (for מֵאֵתַיִם).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, etc.
1000	אֶלֶף, <i>constr.</i> אֶלְפֵי, <i>plur.</i> אֶלְפִים <i>thousands.</i>
2000	אֶלְפַיִם <i>dual.</i>
3000	שְׁלֹשָׁת אֶלְפִים, 4000 אַרְבַּעַת אֶלְפִים, etc.

\* The etymology of this word is obscure. *R. Jona* explains it by עֶשְׂרֵה עֶשְׂרֵה עֶשְׂרֵה *to twelve*, as if *close to twelve*, an expression like *undeviginti*, but yet not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has עֶשְׂרֵה עֶשְׂרֵה, where we should expect עֶשְׂרֵה עֶשְׂרֵה for עֶשְׂרֵה עֶשְׂרֵה, or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from עֶשְׂרֵה *to think*.

† The plural forms עֶשְׂרִים, שִׁבְעִים, תִּשְׁעִים, from the Segholates עֶשְׂרֵה, שִׁבְעֵה, תִּשְׁעֵה, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires עֶשְׂרִים, שִׁבְעִים, תִּשְׁעִים.

10000	$\left\{ \begin{array}{l} \text{רַבָּנָה, but in later books,} \\ \text{רְבֹא} \text{ (prop. } \textit{multitude} = \textit{myriad}), \textit{pl. רַבָּאוֹת, (contracted רַבּוֹת)} \\ \text{רְבוֹ} \end{array} \right.$
20000	
30000	

רַבּוֹתַיִם *dual*.  
 אַרְבַּע רַבָּאוֹת, שְׁלֹשׁ רַבָּאוֹת, 400000, etc.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּעַתַיִם *fourfold*, 2 Sam. xii. 6; שִׁבְעָתַיִם *sevenfold*, Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֶחָדִים [comp. Welsh *ychydig*] means *some, some few*, and also *the same (idem)*; עֶשְׂרֹת *decads (not decem)*, Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as שְׁלֹשָׁתֶיךָ *you three*, prop. *your triad*.

## SECT. 98.

### NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ׀ ( § 86, No. 5), besides which another ׀ is also sometimes inserted in the final syllable. They are as follows: שְׁנַיִ, שְׁלִישִׁי, רְבִיעִי, חֲמִישִׁי, חֲמִישִׁי, שְׁשִׁי, שְׁבִיעִי, שְׁמִינִי, חֲשִׁיעִי, עֲשָׂרִי, עֲשָׂרִי. The ordinal *first* is expressed by ראשון for ראשון, from ראש *head, beginning*, with the termination ׀ ( § 86, No. 4). The feminine forms have the termination ׀, rarely ׀, and are employed also for the expression of numerical parts, as חֲמִישִׁית *fifth part*, עֲשָׂרִית and עֲשָׂרִיָּה *tenth part*. The same meaning is found also in forms like חֲמִישׁ *fifth part*, רְבַע and רְבַעָּה *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

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## CHAPTER IV.

### THE PARTICLES.

## SECT. 99.

### GENERAL VIEW.

1. THE particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived ( § 30, 4) from



nouns, a few from pronouns and verbs. The number of really *primitive* particles is very small.

2. The origin of those that are not primitive is twofold; 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum*, *causa*, and the Eng. *except*, *away*; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like  $\text{דַּי}$  by *day*, from  $\text{דַּי}$  (§ 100, 3), or most commonly *b*) by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g.  $\text{כִּי}$  *only* (prop. *certainly*, *certe*) for  $\text{כִּי־אֵל}$ .

Compare in German, *gen* from *gegen*, *Gegend*; *seit* from *Seite*; *weil* (orig. a particle of time) from *Weile*=our *while*; in English, *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g.  $\text{ἀπό}$ , *ab*, *a*;  $\text{ἐξ}$ , *ex*, *e*; *ad*, Fr. *à*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.\*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, and has been reduced to a single letter *prefixed* to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2); e. g. the prefix  $\text{ל}$  from  $\text{לֵאמֹר}$  (§ 102).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Shemitic dialects, such abbreviations become more and more striking and frequent. Thus, for  $\text{לֵאמֹר}$ , so early as the period of the later Biblical Hebrew,  $\text{אֵי}$  and even  $\text{אִי}$  had come into use, and in Rabbinic authors the full form  $\text{לֵאמֹר}$  very seldom occurs; the  $\text{אֵי}$  of the Biblical Chaldee at a later period became  $\text{אִי}$ ; in modern Arabic we have *hallaq* (now) from *hâlwaqt*, *l'ish* (why?) from *li-ayyi-she'in*, and many more. This view derives confirmation from the analogy of the Western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with only few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by *composition*; as  $\text{כִּי־אֵל}$

\* Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an*, Fr. *peut-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *iù*, *to give*, employed as a sign of the dative; *i*, *to make use of*, hence *for*; *nëi*, *the interior*, hence *in*.

wherefore? for מִה־יָדוּעַ *how taught?* i. e. *qua ratione ductus?* comp. *τί μαθών*; בְּלִעְרֵי besides, from בַּל and עֲרִי; מִלְמַעְלָה from above, from מִן, ל, מַעְלָה.

More frequent is the combination of two words without contraction; as אִם כִּי, אַף כִּי, אֲחֵרֵי כֵן, כִּי עַל כֵּן.

## SECT. 100.

## A D V E R B S.

1. *Primitive* adverbs are those of negation לֹא *not* = οὐ, οὐκ, אַל = μή, אֵין *there [is] not*, and some few others of place and time, as שָׁם *there*, אָז *then*.

These adverbs may at least, for grammatical purposes, be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are—

- a) Substantives with prepositions; e. g. בְּמֵאֹד (*with might*), *very, greatly*; לְבַד alone (prop. *in separateness*), with suff. לְבַדִּי *I alone* (prop. *in my separateness*); מִבְּיָת *within*; כְּאַחַד (*as one*), *together*.
- b) Substantives in the accusative (the *casus adverbialis* of the Shemites, § 118), comp. *τὴν ἀρχήν*, as מֵאֹד (*might*), *very, greatly*; אֲנָפִים (*cessation*), *no more*; הַיּוֹם (*this day*), *to-day*; יָחַד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סָבִיב (*circuit*), *around*; others have wholly lost it, as כְּבֵר (*length*), *long ago*; עוֹר (*repetition*), *again, farther, longer*.
- c) Adjectives, especially in the feminine (which answers to the *neuter*), as כֵּן *recte, ita* (prop. *rectum*), רִאשׁוֹנָה (*primum*) *at first, formerly*, רַבָּה and רַבַּת *much, enough*, נִפְלְאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִית *the second time*, יְהוּדִית *Jewish*, i. e. in the Jewish language.
- d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 130, 2); e. g. הַרְבֵּה (prop. *doing much*), *much*.
- e) Pronouns, as זֶה (prop. *this* = *at this place*), *here*.

See a list of the adverbs most in use, with their meanings, in § 149.

3. Other adverbs are formed by the addition of the formative syllable ם־ (more seldom ם־) to substantives, as אֲמָנָם and אֲמָנָם *truly*, from אֱמֶן *truth*; הַנָּס (*for thanks*), *gratis, in vain*, from הָן; בְּיוֹם *by day*, from יוֹם; פְּתָאִים for פְּתָעִים *in a twinkling*, from פְּתָע *twinkling*.

The termination ם־, ם־, occurs also in the formation of substantives like הָן, הָן (§ 84, No. 15); e. g. פְּרִיִּים and פְּרִיִּין *ransom*, λύτρον, סֻלָּם *ladder* (from סָלַל). Such forms might therefore be

regarded as denominative nouns used adverbially. But the ׀ is more probably nothing else than the obsolete plural-ending of the noun (mentioned in § 87, 1, *d*), and these adverbs are properly nouns in the accusative plural, hence אֲנִיִּם like כִּיִּשְׂרָיִם as adv. in Ps. lviii. 2, הֵנָּם, like Lat. *gratis*, i. e. *gratis*.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as אֵד only (prop. an affirmative particle, *certainly*, from אֵדָן, Chald. הֲכִין, הֲכִי), and especially the interrogative הֲ, e. g. הֲלֹא *nonne?* הֲגַם *num etiam?* which originated in the fuller form הֲלֵ Deut. xxxii. 6.

This הֲ is pointed, 1) generally with *Chateph-pathach*, as הֲטִטְמַתָּ *hast thou set?* (see the examples in § 153, 2); 2) usually with *Pathach* and *Daghesh forte* (like the article) before a letter that has *Sheva*, as הֲלָבֵן Gen. xvii. 17, xviii. 21, xxxvii. 32, once without this condition, viz., הֲיִטַב in Lev. x. 19; 3) with *Pathach* (and *Daghesh f. implicitum*) before gutturals, as הֲאֵלֶךְ *shall I go?* הֲאַתָּה (art) *thou?* 4) with *Seghol* before gutturals that have *Qamets*, as הֲאֲנִי *num ego?* הֲהָיְתָה *was there?* The place of this interrogative particle is always at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of *pronominal suffixes*, which are here used generally in the same form as with verbs, viz., with *Nun epenthetic* (§ 57, 4); e. g. יֵשֶׁנּוּ *he (is) present*; אֵינִנִּי *I (am) not*; אֵינְנוּ *he (is) not*; עוֹדְנִי *he (is) still*; אֵיזוֹ *where (is) he?* The same applies to הֵן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֵנְנִי, in *pause* הֵנְנִי and הֵנְנִי *behold me*; הֵנְךָ; הֵנּוּ; הֵנָּנוּ, in *pause* הֵנְנוּ and הֵנְנוּ; הֵנָּם.

SECT. 101.

PREPOSITIONS.

1. Most of the words, which by usage serve as prepositions, were originally—

a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as being in the genitive, which is actually indicated in Arabic by the genitive-ending: compare in German *statt dessen*, in Latin *hujus rei causa, gratia*.\* Exs. אַחֲרַי (hinder part\*), behind, after; אֶצֶל (side\*), close by; בֵּין (intermediate space, midst\*), between; בֵּעַד, בְּעַד (interval of space, distantia), behind, about; זוּלַת (remoteness, absence), besides; עֵן (purpose), on account of; מוֹל before, over against; מִן (part), from, out of; נֶגֶד (that which is before), before, over against; עַד (progress, duration\*), during, until; עַל (upper part), upon, over; עִם (connexion, also עִמָּת, לְעִמָּת), with; תַּחַת (under part\*), under, in place of.

\* In these examples, the signification of the noun is put in parentheses, and marked with an asterisk when it is still in use. On a similar feature in other languages, see W. Von Humboldt *uber die Kawi Sprache*, Bd. III., p. 621.

b) Substantives in the *construct state with prefix prepositions* (spec. the inseparable); as *לְפָנַי* (*in face of*), *before*; *בְּפִי*, *לְפִי* (*in accordance with the mouth, i. e. the command\**), *according to*; *בְּגִלְלָהּ* (*in consideration*), *on account of*, *לְמַעַן* (*for the purpose*), *on account of*.

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions; e. g. *בְּאֵין*, *בְּאֵפֶס*, *בְּאֵפֶס* (*in the want of*), *without*; *בְּעוֹר* (*in the continuing of*), *during*; *בְּרִי*, *בְּרִי* (*for the sufficiency of*), *for*, *according to proportion*.

## SECT. 102.

## PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, *מִן* is frequently written as a *prefix*, yet without wholly losing its Nun, which is represented by a *Daghesh forte* in the following letter, as *מִיַּעַר* *from a forest*.

On the ways of using *מִן*, the following particulars should be noticed. Generally it stands entire and apart only before the article, as *מִן הָאֲרָזִים*, also, in particular before feeble letters, as *מִן־אֵין* Jer. xlv. 18, *מִן־קֵץ* 1 Chron. v. 18, and elsewhere in the later books (like the usage of the Aramæan): there is besides a poetical form *מִנִּי* (comp. § 90, 3, a). More generally it is *prefixed* (as in *מִקְדָּם*) by means of *Daghesh forte*, which can be omitted only in letters that have *Sh'va* (according to § 20, 3, b); before gutturals it becomes *מִ* (according to § 22, 1) e. g. *מִמָּעַם*, *מִמְאָרֶם*; before *ח* also *מִ*, as *מִחַיִּים*, *מִחַיִּים* Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant with the slightest vowel (*Sh'va*); viz.—

*בְּ* *in, at, on, with* (from *בֵּית*, *בֵּי*),  
*לְ* *towards, to* (from *לָאֵל*),  
*כְּ* *like, as, according to* (from *כֵּן*)\*.

On the pointing of these [inseparable] prefixes we observe—

- a) They have strictly *Sh'va*, which is, however, changed according to the remarks in § 28, 1, 2, thus, *לְפָרִי* *to fruit*, *כְּאַרִי* *as a lion*; and before feeble letters it follows the rules in § 23, 2, and § 24, 1, a, e. g. *לְאֵמֹר* for *לְאֵמֹר*, *לְיִהוּדָה*.
- b) Before the article they usually displace the *ה* and take its pointing, as *בְּגֵן* for *בְּהֵן* *in the garden*. See § 35, Rem.
- c) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they have also *Qamets* (§ 26, 3), yet not always, but only in the

\* Of the derivation of *לְ* from *לָאֵל*, there is no doubt; and *לָאֵל* itself may be derived from a root meaning *to approach* (Heb. and Aram. *לָאֵל*, *לָאֵל* *adhāsit*, Arab. *وَلِيَ* *accessit*). On the derivation of *כְּ* from *כֵּן*, Aram. also *כֵּי*, prop. *in the house*, hence, *in* (not from *כֵּין* *between*), see Gesenius's *Heb. Lexicon*: *כְּ* (from *כֵּן*) signifies prop. so, doubled *כְּ—כְּ* *as—so*.

following cases, *a*) before the Infinitives which have the fore-mentioned form, as לָתַח for to give, לָרִין for to judge, לָלָרֵת for to bear, except another word (the subject or object belonging to it § 133) becomes subordinate to the Inf., בְּנִשְׁפָּת, Num. viii. 19, בְּשִׁפְתָּי Judges xi. 26; *β*) before many pronominal forms בְּנֶה, לְנֶה, כְּנֶה; בְּאַלְהֵי like these; particularly בְּכֶם, לְכֶם, כְּכֶם; and בְּהֶם, לְהֶם, כְּהֶם (see § 103, 2); *γ*) when the word is closely connected with the foregoing and not the following, e. g. פֶּה לְפֶה מִוּחַ 2 Kings x. 21, מֵיִם לְמֵיִם בֵּין מַיִם between water and water Gen. i. 6, particularly at the end of a clause; see the instructive example in Deut. xvii. 8, likewise לְעֶצְמָה to eternity, but לְעֶצְמָה לְעֶצְמָה to all eternity Is. xxxiv. 10.

*d*) With the interrogative מַה they are quite closely joined by means of *Pathuch* and *Daghesh forte*, as בְּמַה by what? כְּמַה how much? לְמַה (Milēl) for what? why? Comp. the *Vav conversive* of the Future (§ 49, 2). Before gutturals לְמַה is used instead of לְמַה.

Rem. The word מַה, which has not its proper original vowels (probably מַהֲמַה) but those of מַהֲמַה (see the Lexicon under the word), takes the *prefixes* also after the manner of מַהֲמַה, as מַהֲמַה, לְמַהֲמַה, בְּמַהֲמַה (because it is to be read מַהֲמַה, בְּמַהֲמַה, לְמַהֲמַה).

SECT. 103.

PREPOSITIONS WITH SUFFIXES AND IN THE PLURAL FORM.

1. As all prepositions were originally nouns (§ 101), they are also united with the pronoun after the manner of the nouns, i. e. the pronoun in construction with them takes the form of the nominal suffix (§ 91, 1, 2), as אֲנִי (prop. my side) by me, אִתִּי (my proximity) with me, תְּחִתִּי (my place) instead of me, like *mea causa, on my account*.

Rem. 1. The preposition אִתְּ near, with (from אִתְּ), is distinguished from אִתְּ, the sign of the definite accusative (§ 117, 2), when suffixes are added, by the difference of pointing, the former making אִתִּי אִתְּכֶם, אִתְּהֶם, אִתְּכֶם, אִתְּהֶם, while the latter retains its original *o* before most of the pronouns, as אִתִּי me, אִתְּךָ thee, אִתְּוֹ him, אִתְּהָ her; אִתְּנוּ us, אִתְּכֶן you, אִתְּהֶם and אִתְּהֶם them. Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, אִתְּ with is incorrectly inflected אִתִּי, אִתְּכֶם.

2. The preposition עִם with takes *Qamets* (pretonic) before כֶּם and הֶם, in order that the doubling of the *Mem* may be distinctly heard, as עִמְכֶם, עִמְהֶם. In the first person besides עִמְנוּ we find עִמְדִּי.

3. It is but seldom that prepositions take the verbal suffixes, as תְּחִתִּי 2 Sam. xxii. 37, 40, 48 (for which we find תְּחִתִּי in Ps. xviii. 37, 40, 48), תְּחִתְּנָה Gen. ii. 21, and בְּעֵרְנִי Ps. cxxxix. 11 (here for the sake of rhyming with יִשְׁכְּנִי). But in these cases the form of the suffix may be certainly accounted for in this way, that the idea of *direction whither* is implied, so תְּחִתְּנִי *under-me-ward* 2 Sam. (as above), which is somewhat different from תְּחִתִּי *under me*, תְּחִתְּנָה *in its place* ("he put flesh in-to its place"), בְּעֵרְנִי *around me hither*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to בְּ is appended the syllable מוּ, and מִן is lengthened into מִיָּן (prop. *a parte*, from the side of —), and for בְּ and לְ we have at least בְּ and לְ with full vowel (§ 102, 1, c).

## a) לְ with pronominal suffixes:

	<i>Sing.</i>		<i>Plur.</i>
1.	לִי to me.		לָנוּ to us.
2.	{ m. לְךָ, לָּכָה, in pause לְךָ } to thee.		{ לָכֶם, לָכֶנָה } to you.
	{ f. לְךָ		{ לָכֶן, לָהֶם, לָהֶמָּה, poet. בָּמוֹ* } to them.
3.	{ m. לוֹ to him.		{ לָהֶן
	{ f. לָּהּ to her.		

לְ takes suffixes in the same manner, except that for the 3rd pers. plur. we have both בָּהֶם and בָּם, fem. בָּהֶן, but not בָּמוֹ.

## b) כִּי with pronominal suffixes:

	<i>Sing.</i>		<i>Plur.</i>
1.	כִּי־אֲנִי as I.		כִּי־אֲנֹנִי as we.
2.	{ m. כִּי־אַתָּה } as thou.		{ כִּי־כֶם, seldom כִּי־כֹכֶם } as ye.
	{ f. —		{ — — —
3.	{ m. כִּי־הוּ as he.		{ כִּי־הֵם, כִּי־הֵמָּה, כִּי־הֵהֶם } as they.
	{ f. כִּי־הִיא as she.		{ — — —

## c) מִן with pronominal suffixes:

	<i>Sing.</i>		<i>Plur.</i>
1.	מִמֶּנִּי, poet. מִנִּי, מִנִּי from me.		מִמֶּנּוּ from us.
2.	{ m. מִמְּךָ, in pause מִמְּךָ } from thee.		{ מִמֶּכֶם } from you.
	{ f. מִמְּךָ		{ מִמֶּנָּם } from them.
3.	{ m. מִמֶּנּוּ, poet. מִנֶּהוּ, מִנֶּהוּ from him.		{ מִמֶּהֶם, poet. מִנֶּהֶם } from them.
	{ f. מִמֶּנָּה from her.		{ מִיָּהֶן

\* It has frequently been maintained, that the form לָמוֹ stands also for the sing. לוֹ, for which various explanations have been given. An analogy might certainly be found in the תִּקְטָלָהּ used for תִּקְטָל ( § 47, Rem. 3). But it is, in fact, so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Shem = the Shemites), Ps. xxviii. 8, lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to אֵל, אֱלֹהִים, which the LXX have rendered θεοί), liii. 8 (in reference to the foregoing דֹּרוֹ his generation, i. e. He and his like).

The same is true of עֲלֵימוֹ for עֲלֵיהֶם; see Job xx. 23 (in reference to the ungodly man who, in the whole representation, vs. 5—20, is a collective, which obviously begins v. 5 with the plural (רָשָׁעִים) and xxvii. 23 (comp. at the beginning of the representation, v. 13, עֲרִיצִים). More striking is עֲלֵימוֹ Job xxii. 2, in reference to נִבְרָא מִן (human being). Yet this, too, is doubtless collective.

[It is proper to remark, that the use of לָמוֹ for the sing. לוֹ is still maintained by Ewald in his latest work, *Ausführliches Lehrbuch der Heb. Sprache*, 5te., Ausgabe, 1844. The same is maintained by other eminent scholars.—TR.]

† Not לָהֶן, which signifies *therefore*.

‡ The use of נִי for נִי here is simply for the sake of euphony.

The syllable *מו* in *כְּמוֹנֵי מו* (in Arabic *كما = מה* *what*, prop. *according to what I*, for *as I*) is in poetry appended to the pure prefixes *כּ*, *כֵּ*, *כֶּ*, even without suffixes, so that *כְּמוֹ*, *כְּמוֹ*, *לְמוֹ* appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms: in the case of *מן* it has adopted the shorter ones, resembling those of the Syriac.

The preposition *מן* with *suff.* makes *מִמֶּנִּי* *from him*, which comes from *מִמֶּנִּיהוּ* (according to § 19, 2, Rem.), and is identical in form with *מִמֶּנּוּ* *from us*, which comes from *מִמֶּנּוּנֵנוּ*. The Palestinian grammarians wanted to distinguish the last by writing it *מִמֶּנִּי*, but Aben Esra, with justice, objected. The form *מִמֶּנִּיהוּ* always stands without *Muppig*, and comes from *מִמֶּנִּיהוּ*.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* (for the ground of this, see § 108, 2, a).<sup>\*</sup> They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are—

*אַחֲרַי*, more frequently *אַחֲרֵי* (prop. *hinder parts*), *behind*, with *suff.* always *אַחֲרֵי* *behind me*, *אַחֲרֶיךָ* *behind thee*, *אַחֲרֵינוּ*, *אַחֲרֵיכֶם*, etc.

*אַל*, poet. also *אַלֵּי* (*regions, directions*), *towards, to*, with *suff.* always *אַלֵּי* *to me*, *אַלֵּיכֶם*.

*בֵּין* (*interval of space*), *between*, with *suff.* *בֵּינֵי*, *בֵּינֶיךָ*, but also *בֵּינֵיכֶם*, *בֵּינֵינוּ*, *בֵּינֵיכֶם*, *בֵּינֵינוּ* (from *בֵּינֵים*, *בֵּינֹת*, *intervals*).

*מִן* *from, out of*, seldom *מִנֵּי* (*plur. constr. st.*), Is. xxx. 11.

*עַד* (*progress, duration, from עָדָה*) *as far as, unto, plur.* *עָדֵי* (only poet.), but with *suff.* also in prose always *עָדֵי*, *עָדֶיךָ*, *עָדֵינוּ*, *עָדֵיכֶם* (even the last with Qamets).

*עַל* *upon, over, constr. st. of עָלָה* *that which is above* (from *עָלָה* *to go up*), *plur.* *עָלֵי* (only poet.) but with *suff.* also in prose always *עָלֵי*, *עָלֶיךָ*, *עָלֵינוּ*, *עָלֵיכֶם*, for which *עָלֵינוּ* is also used in poetry.

*תַּחַת* *under* (prop. *that which is beneath*), with *suff.* in plural *תַּחַתֵּי*, *תַּחַתֵּינוּ*, but also in the singular *תַּחַתְּךָ*.

## SECT. 104.

### CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them come originally from other parts of speech, viz.—

<sup>\*</sup> Some of these words, which come from stems *לה*, viz., *אַלֵּי*, *עָלֵי*, *עָדֵי*, may certainly be traced back to singular forms like *אַלֵּי*, *עָלֵי*, *עָדֵי*; but the analogy of the others makes it more probable that these also should be regarded as plurals. Comp. the plural forms *בֵּנֵי* from *בֵּן*; *רַעֵי*, *רַעֵיךָ*, etc., from *רַע*.

- a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).
- b) Adverbs, as אַל (*not*), *that not*, אִם (*num?*), *if*. Also adverbs with prepositions; e. g. בְּטוֹרָם (*in the not yet*), *before that*; or with a conjunction added, as אִף כִּי *there is added that = much more or much less*.
- c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connexion between prepositions; e. g. עַל אֲשֶׁר *because* (from עַל *on account of*), prop. *on this account, that*, אַחֲרֵי אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עַל כֵּן כִּי and עַל כֵּן אֲשֶׁר (*in consequence that*), *because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר עַל) *because*, עַל-כֵּן (for עַל-כֵּן-אֲשֶׁר) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as אֶזְבֵּחַ (prop. *desire, choice*, from אָזַח *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle*; פָּן (*a turning away*) *that not*. Even the only prefix conjunction וְ *and* must perhaps acknowledge relationship with וַיְ *a fastening, a nail*.

The pointing of the conjunction וְ is in many respects analogous to that of the *prefixes* בּ, פּ, לְ (§ 102, 2), but as a feeble letter it has some peculiarities.

- a) Usually it has simple *Sheva* (וְ).
- b) Before words whose first consonant has simple *Sheva* (excepting the cases under c), *Vav* becomes the vowel *ú*, as וַיִּלְכַּד (see § 26, 1, Rem). It is also sounded thus (yet with the exception of the case under d) before its cognate letters, the labials ב, מ, פ; as וַיִּקְרָא and even before a *Chateph* (under letters not guttural), as וַיִּהַב Gen. ii. 12.
- c) Before וְ the *Vav* takes *Chireq*, as in וַיְהִי (for וַיְהִי, according to § 24, 1, a); and before הֶ and הָ it is sometimes pointed with *Chireq* or *Seghol*, as וַהֲיִתָּם Jos. viii. 4, and וַהֲיִהֶנּוּ Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like וַיְ, וַיְ, וַיְ, e. g. וַיִּרַע Ps. x. 15, and with the same limitation (§ 102, 2, c), especially when words are connected in pairs, as וַתְּהִי וַתְּהִי Gen. i. 2, וַיִּלְכַּד יוֹם וַיִּלְכַּד viii. 22, yet chiefly only at the end of a small clause, hence וַיִּשָּׂא וַיִּשָּׂא Gen. vii. 13, וַיִּלְכַּד וַיִּלְכַּד 1 Kings xxi. 10. It is otherwise when the word stands in close connection with the following, e. g. וַיִּשָּׂא וַיִּשָּׂא Ps. lxxxvii. 5; and hence especially with monosyllabic words, the nature of which is to lean upon the following, as constantly וַיְ, וַיְ, וַיְ, and others.

## SECT. 105.

### INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as אָהָה, אָהָה *ah!*, הוּי, הוּי *wo!*, הוּי, הוּי *ho!* *aha!*



2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as הֵן or הִנֵּה *behold!* (prop. *here*); הֶבְרָה, plur. הֶבְרוּ (prop. *give*, Imp. from יָהַב) for *age, agite*; לָכֹה, לָכוּ (prop. *go*), the same;\* הֲלֵי לָהּ *far be it!* prop. *ad profana!* בִּי (perhaps for בְּעֵי *entreaty*) *I beseech, hear me*; אָנֹכִי *now, I pray* (in Æthiop. an Imp. *well now! come*), a particle of incitement and entreaty (which is put after the expression it belongs to).†

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\* הֶבְרָה and לָכֹה stand connected, in this form, also with the feminine and with the plural, which shows that they have quite assumed the nature of interjections.

† The particle אָנֹכִי serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice. אָנֹכִי stands, *a*) after the *Imp.* in commanding as well as in entreating (§ 130, 1, Rem.); *b*) after the *Fut.* in the first as well as in the third person (§ 127, 3, *b*, and § 128, 1); *c*) once after the *Pret.* (§ 126, 4, in Note); *d*) after various particles, as אָנֹכִי הִנֵּה *behold now*, particularly with conjunctions, אָנֹכִי לֵאלֹהִים *ne (quæso)* and אָנֹכִי אִם *if now, εἴ ποτε, if* with a courteous or modest restriction. In courteous discourse these particles are very freely employed, Gen. xviii. 3; xix. 7, 8, 19; l. 17.

# PART THIRD.

## SYNTAX.

### CHAPTER I.

#### SYNTAX OF THE NOUN.

##### SECT. 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,—OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost entirely wanting.\* This deficiency is supplied by substantives, and especially in the following ways:—

1. The substantive employed to express some quality in another is placed after it in the genitive. This is constantly the case in designating the material, e. g. כְּלֵי כֶסֶף *vessels of silver* = *silver vessels*; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or*; in like manner אֶהְיֶה עוֹלָם *an eternal possession* Gen. xvii. 8, מְתֵי מִסְפָּר *men of number* = *few men* Gen. xxxiv. 30, אֶבֶן הַזֶּן *a precious stone* Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as בְּחֵר עֲמָקָיךָ *the choice of thy valleys*, i. e. *thy choice valleys*, Is. xxii. 7, comp. xvii. 4; xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive כָּל *totality for all*; this is the usual construction (see § 111, 1, Rem.).

2. Instead of an adjective which is to stand as the predicate of a sentence, the substantive is sometimes employed; e. g. Gen. i. 2, *the earth was desolation and emptiness*; Job iii. 4, *let this day be darkness*, Ps. xxxv. 6, lxxxviii. 19, ex. 3, Is. v. 12, Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is בְּיָמָה in power for powerful*.

\* A few adjectives of this kind, in the form of passive participles, are אֲרָז *of cedar*, נְחוּשֵׁת *of brass*, comp. *cuneatus* (wedge-like).

2. In Hebrew, many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz., by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.—

- a) by אִישׁ *man*, e. g. אִישׁ דְּרָרִים *an eloquent man*, Ex. iv. 10; אִישׁ דָּעַת *an intelligent man*, Prov. xxiv. 5. b) by בָּעַל *master*, e. g. בָּעַל שֵׁעַר *hairy*, 2 Kings i. 8; הַתְּלַמִּיחַ בָּעַל הַתְּלַמִּיחַ *the dreamer*, Gen. xxxvii. 19. c) by בֵּן *son* and בַּת *daughter*, e. g. בֵּן-יָהוּלָה *a valiant man*, 1 Kings i. 52; בָּנוֹת-קָרָם *an oriental*, Gen. xxix. 1; בְּנוֹת-שָׁנָה *one year old*, Ex. xii. 5; בְּנוֹת-קָנָת *doomed to death*, 1 Sam. xx. 31; בַּת בְּלִיעַל *a worthless woman*, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיעַל *worthlessness* for *worthless*, like *scelus* for *scelestissimus*; and at the same time for the plural, as הַקֵּצֶת *bow* for *bowmen*, Is. xxi. 17. So far as this is a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the feminine, has been shown in § 84; comp. § 107, 3, b.

We may here remark, also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֱלֹהִים *the Strong*, i. e. *God*; אֲבוֹת *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רָחוֹב *the majestic, august*, for *the prince*; לְבָנָה *the pale*, i. e. *the moon*. In Arabic this is even far more common. Comp. *merum* for *vinum*, ἰγρή i. e. *the sea*, Odys. i. 97.

## SECT. 107.

### USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following, viz., a) when the female is designated by an entirely different word, which, of course, requires no feminine-ending, as *father*, *mother*, in Heb. אָב, אִמָּה; אֵיל *ram*, רְהֵל *ewe*, הַמֹּר *he-ass*, אֶתוֹן *she-ass*; b) when the female is indicated by the addition of the feminine-ending, as אָח *brother*, אָחוֹת *sister*; עָלָם *young man*, עֲלָמָה *young woman*; פֶּר *juvencus*, פָּרָה *juvenca*; עֵגֶל *vitulus*, עֵגְלָה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), like *ó, ἡ βoús*; *ó, ἡ πᾱís*, as גַּמֶּל *camel, masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle* Ex. xxi. 37, but *fem.* for *female cattle* Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to

designate both, as in  $\delta \lambda \acute{\upsilon} \kappa \omicron \varsigma, \eta \chi \epsilon \lambda \iota \delta \acute{\omega} \nu$  (*epicæna*); e. g.  $\text{דָּב שָׁבּוּל}$  *masc. a bear robbed of her young*, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24);  $\text{אֵלֶּיךָ}$  *masc. or*, Ps. cxliv. 14, where the *cow* is intended.

Writers often neglect to avail themselves of the definite indications of gender given under *a, b, c*, where they exist in the language, and use less distinctive terms, e. g.  $\text{הַמּוֹר}$  and  $\text{אֵל}$  as *fem.* for  $\text{וְתַנִּי}$  and  $\text{אֵלֶּיךָ}$ , 2 Sam. xix. 27, and Ps. xlii. 2; also  $\text{נָעַר}$  a *youth* for  $\text{נַעֲרָה}$ , in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic, also, the more ancient language avoids the feminine forms (e. g.  $\text{בעֵלְהָ}$  *mistress*,  $\text{עֲרוּשָׁה}$  *bride*), which are common in later usage.

The same sparing use of the designation of sex appears also in other examples; viz.,  $\text{אֲמֹן}$  *masc. architect*, Prov. viii. 30, where *wisdom*  $\text{חֵכְמָה}$  *fem.* is meant (comp. *artifex omnium natura*, Plin. 2, 1);  $\text{בָּת}$  a *dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6;  $\text{אֵלֶּיךָ}$  for a *goddess*, 1 Kings xi. 5, like Eng. *friend, teacher*, and Lat. *uuctor, martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine according as they appeared strong and powerful, or weak and timid; e. g. *masc.*  $\text{כָּלֵב}$  *dog*,  $\text{זֶבֶד}$  *wolf*; *fem.*  $\text{יוֹנָה}$  *dove*,  $\text{בַּת יַעֲנָה}$  *ostrich*,  $\text{אֲרֵנְבָת}$  *hare*.

2. The most regular use is made of the feminine-ending for denoting the feminine gender, in the adjectives and participles. See § 87, 5.

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*) for which the feminine form is preferred, viz.—

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as  $\text{יָד}$  *side* (of the human body), *thigh*,  $\text{יָרֵךְ}$  *side* (of the country), *region*;  $\text{צֵה}$  *brow*,  $\text{כִּצְדָה}$  *greave* (from the resemblance).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as  $\text{נִקְמָה}$  *vengeance*,  $\text{עֲזָרָה}$  *help* (§ 84, 11, 12). Adjectives when used abstractly or in a neuter sense (like  $\tau\omicron \kappa\alpha\lambda\omicron\nu$ ), commonly take the fem. form, as  $\text{יְכוֹנָה}$  *the right*, Ps. v. 10; so also in the plur.  $\text{גְּדֻלוֹת}$  *great things*, Ps. xii. 4.

c) At times the feminine form is applied, when a *dignity* or *office* is designated, which borders on the abstract sense, as  $\text{פְּרָעוֹת}$  *princes* (like *highnesses*),  $\text{קִרְיָת}$  *concionator*, comp.  $\text{סַכְּרָת}$  as a man's name in Neh. vii. 57, Ezra ii. 55. Even the feminine plural,  $\text{אֲבוֹת}$  *fathers*, appears to have some reference to *dignity*. These words are, however, agreeably to their signification construed with the *masc.* This use of words prevails more extensively in Arabic, Æthiopic, and Aramæan, e. g. in *Caliph*  $\text{הַלִּיפָה}$ . A remote likeness is found in Lat. *magistratus*, Ger. *Herrschaft* (=Eng. *lordship*) for *Herr* (=Eng. *lord*), *Obrigkeit* for *Obercer*, Ital. *podesta*, etc.

d) *Collectives*, as  $\text{אֲרָמָה}$  *wanderer, traveller*,  $\text{אֲרָמָה}$  *caravan*, prop. *that which wandereth for the wanderers*;  $\text{נְלוּהָ}$  (from masc.  $\text{נְלוּהָ}$ ) *a company of exiles*;  $\text{יְחִישָׁבֶת}$  Is. xii. 6; Mic. i. 11, 12, prop. *that which inhabiteth, for the inhabitants*;  $\text{אֲיָבֶת}$ , Mic. vii. 8, 10, for *the enemies*. So in Arabic often. Comp. the poetic  $\text{בַּת צֵר}$  for  $\text{בְּנֵי צֵר}$  *sons=inhabitants of Tyre*, Ps. xlv. 13  $\text{בְּנֵי עַמִּי}$  =  $\text{בַּת עַמִּי}$  *my countrymen*. Examples of its application to things without life,  $\text{עֲצָה}$  *timber*,  $\text{עֲנָנִים}$  *clouds*,  $\text{אֲרָזִים}$  *cedar wainscot*. Comp.  $\tau\omicron \epsilon\pi\iota\kappa\alpha\iota\omicron\nu$  and  $\eta \epsilon\pi\iota\kappa\omicron\varsigma$  for *the cavalry*,  $\eta \kappa\acute{\alpha}\mu\eta\lambda\omicron\varsigma$  (Herodotus I., 80).

e) But on the contrary the feminine appears, as in Arabic, now and then to denote *an individual of a class*, when the masculine is used of the whole class, e. g.  $\text{אֲנִי}$  *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18),  $\text{אֲנִיָּה}$  *a single ship*;  $\text{יַעַר}$  *hair* (collectively),  $\text{שֵׁעָרָה}$  *a single hair* (see Judges

xx. 16); so also תְּאֵנָה *a fig*, נֶצְרָה *a blossom* (besides the collective נֶצְרִים Gen. xl. 10), and other instances. But the difference is partly overlooked in the Hebrew usage.

4. Many words (besides certain names of objects properly feminine, No. 1, *a*) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:—

*a*) Names of *countries* and *towns*, contemplated as mothers,\* or nurses, of the inhabitants, e. g. אֲשׁוּר *fem. Assyria*, אֲדָם *fem. Idumæa*, צֵר *Tyre*; so also the appellative nouns which denote locality, as אֶרֶץ *earth*, תּוֹכַל *the world*, עִיר *town*, דֶּרֶךְ and אֲרָחַי *way*, הַיָּצֵר *court*, מַחֲנֶה *camp*, שְׂאֵל *unuler-world*, גֶּרֶן *threshing-floor*, בְּאֵר *well*, etc.; at times even מְקוֹם *place*.†

As names of people are commonly masculine, it often happens that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדָה *musc. Jews* Is. iii. 8, *fem. Judæa* Lam. i. 3; אֲדָם *musc. Idumæans* Num. xx. 20, *fem. Idumæa* Jer. xlix. 17.

But such a name is also even then construed as *fem.*, when it is intended for the people, and this from a metaphorical use (like the German *Pohlen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.‡

*b*) *Members* and *parts of the body* in man or beast, יָד and כַּף *hand*, רֶגֶל *foot*, עֵינַי *eye*, אֶזְרָא *ear*, זְרֻעַי *arm*, לְשׁוֹנִי *tongue*, כַּנָּף *wing*, קַרְנֵי *horn*, שֵׁן *tooth*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments,§ and hence also words for *inanimate instruments* and *utensils*, as הַרְבֵּי *sword*, יָתֵד *peg*, מַטֵּה and שֵׁבֶט *staff*, אֲרוֹן *chest*, כַּד *pail*, עֲרִישׁ *bed*, כּוֹס *cup*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the kindred dialects.

*c*) The words for *light*, *fire*, and other *powers of nature*, as שֶׁשֶׁת *sun*, אֵשׁ *fire* (Æth. *esat*), אֹר *light* (Job xxxvi. 32), and so אֶחָד *one*, תַּנּוּר *oven*, נֹגַהּ *brightness*, צִהָר *window*, Gen. vi. 16, also רוּחַ *wind* and שְׁפָט *breath* and *soul*, etc.¶

## SECT. 108.

## THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural-endings (§ 87, 1, 2), the language employs some other means for the expression of plurality, viz., *a*) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate

\* Thus אִמָּה, 2 Sam. xx. 19, and on Phœnician coins, stands for *mother-city*, *μετρόπολις* (comp. *μητήρ*, *mater*), and by the same figure the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Eze. xxiii. 15 (comp. *son of the house*, *son of the womb*).

† As this word מְקוֹם is usually *masc.*, we find also in the others more or less fluctuation in the gender.

‡ Here belongs the poetical personification of a people as a female, e. g. Is. xlvii. 1. 1; liv. 1 seq.; Eze. xvi.; Lam. i.

§ Of the *masc.* gender in these nouns the few examples are זְרֻעַי Is. xvii. 5, יְשׁוּבָה Ex. xxix. 27, עֵינַי Zeck. iv. 10, לְשׁוֹנִי Ps. xxii. 16.

¶ The particulars are found in the Lexicon. Some of these words, moreover, have the feminine-ending, as נְחֹשֶׁת *brass*, קַוִּי *bow* (from the stem-word קָוָה), עֵת *time* (for עֲתָה). These are only now and then construed as masculine, from a misapprehension of their origin.

an individual of the class, as **טֹר** *an ox* (*an individual of the ox kind*), **בָּקָר** *oxen*, e. g. **חֲמִשָּׁה בָּקָר** *five oxen* Ex. xxi. 37, **צֹאן** *small cattle, viz., sheep or goats*, **שֶׁה** *an individual of the same, a sheep or a goat* (comp. in Eng. *twenty people*); *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. **אָדָם** *man, the human race* Gen. i. 26, **אִישׁ** collect. for *men*, **דְּבָר** *words*, **אֹיֵב** *the enemy for enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *e*.

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, so that the Hebrew often uses plural forms where other languages employ the singular. The plural is used to denote—

*a*) *Extension\* of space and time*; hence the frequent use of it to express *portions of space, regions, or places*, **שָׁמַיִם** *heaven* (§ 88, Rem. 2), **קִירוֹמִים** *height* Job xvi. 19, **כַּרְגָּלוֹת** *the place at the feet*, **כַּרְגָּאוֹת** *the place at the head; certain portions of the body*, which are parts of its extension,† as **פְּנֵי** *face*, **צְוָארִים** *neck; spaces of time*, as **חַיִּים** *life*, **נְעוּרִים** *youth*, **זְקֵנִים** *old age*; and finally *states, qualities*, which are *permanent, or of long continuance*, as **עֲוֵעִים** *perverseness*, **רַחֲמִים** *compassion*, **שִׁבּוּלִים** *childlessness*.

*b*) *Might and power*, so far as these were originally conceived of as something distributed and complex (*pluralis excellentiæ*). So particularly we find **אֱלֹהִים** *God* (whether the use of this word originated in a polytheistic view, and then passed over to the “God of gods,” or in a monotheistic view, and as such was intended to denote God’s might in its manifestations), then a few times **קְדוּשִׁים** *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19, and Chald. **עֲלִיּוּיִן** *the Highest* Dan. vii. 18), and **תְּרַפִּים** *penates* always in the plural, even when only one image is meant, 1 Sam. xix. 13, 16. Further **אֲדֹנָיִם** = **אֲדֹנָי** *lord*, e. g. **קָשָׁה** *a hard lord* Is. xix. 4, **אֲדֹנָי הָאָרֶץ** *the lord of the land* Gen. xlii. 30; so also **בַּעַל** *master with suff.* often **בַּעְלָי** *his master*, **בַּעְלָיָהּ** *her master*.‡

Rem. 1. The use of the plural, according to letter *b*, is very limited, and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, in § 146, 2. On **אֲדֹנָי** used of God, see § 121 Rem. 4.

2. The plurals under *a* are also limited in common prose to few words, but in poetry there is a more extensive use of them, e. g. **חֲשֵׁכִים** *tenebræ* (of dark places), **תַּעֲנִינִים** *deliciae*, **אֱמוּנָה** *faithfulness*, and many others.

\* By transferring an expression for numerical quantity to geometrical (comp. No. 4, Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (see **רַב**, **עֲצוֹם**).

† Comp. the same use of the *plur.* in τὰ στήθῃ, τὰ νῶτα, *præcordia, cervices, fauces*.

‡ Somewhat like is the use of *we* by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. 1 Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26; xi. 7; Is. vi. 8). The Jewish grammarians call such a plural **רֵבּוּי הַכְּבוֹדוֹת** (*pluralis virium* or *virtutum*); the moderns call it *pluralis excellentiæ* or *plur. majestaticus*. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the Hebrew usage.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done, *a*) most naturally by the plural form in the governing noun, as גִּבְרֵי הַיָּל גִּבְרֵי הַיָּל *strong heroes*; so also in compounds, as בְּנֵי־יְמִינִי *Benjaminite, plur.* בְּנֵי יְמִינִי 1 Sam. xxii. 7; *b*) in both, as גִּבְרֵי הַיָּלִים 1 Chron. vii. 5, בָּתֵי בְּתֵי כְּלָאִים *prison-houses*, Is. xlii. 22, and hence בְּנֵי אֱלֹהִים, Ps. xxix. 1, *sons of Gods* for *sons of God*; *c*) even only in the noun governed, as בֵּית אָבִית *family*, בֵּית אָבוֹת *families* Num. i. 2 foll., פְּרֵי מְנָדִים *precious fruits* Cant. iv. 16. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Oreb and Zeeb for the heads*), 2 Kings xvii. 29, Dan. xi. 15. Here the two words, by which the compound idea is expressed, are treated as a *nomen compositum*.\*

The connexion with *suffixes* is also effected according to letter *c*, as פִּימוֹ *os eorum* for *ora eorum* Ps. xvii. 10, יְמִינָם Ps. cxliv. 8, where we also can say *their mouth, their right hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, also אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וְיוֹם Esth. iii. 4, דּוֹר וְדוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֵדֶר עֵדֶר *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10; בְּאֲרוֹת הַחֶמֶר *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16; Joel iv. 14; finally, *diversity, more than one kind*, as כָּל signifies *all and every kind*, e. g. אָבֶן וְאָבֶן *two kinds of weights* Deut. xxv. 13, לֵב וְלֵב *a double heart* Ps. xii. 3; 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations (e. g. Jer. xxii. 29; Is. vi. 3). With many writers this appears to have but little emphasis, and to have become a habit (e. g. Is. xl. foll).

Rem. 1. Names of substances viewed as wholes (e. g. the metals, liquids, etc.) very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, עֵץ *wood*, יַיִן *wine* (yet מַיִם *water* is expressed by the plural, but in Arabic it is singular). But when the word is used to express *portions* of a substance, then of course the plur. is used, as כֶּסֶפִּים *pieces of silver* Gen. xlii. 25, comp. Is. i. 25; לִיגָא *timber* (for building or burning). So of grain, as הַטֶּהָה *wheat (growing in the field)*, הַטֶּהָה *wheat in the grain*.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job xvii. 1, *the graves are my portion*, equivalent to *grave-yard*, many graves being usually found together, xxi. 32; יַמִּים *seas* for *sea* Job vi. 3; comp. Gen. xli. 49.

\* All the three methods occur also in Syriac and Æthiopic. See Hoffmanni *Gram. Syriaca*, p. 251; Ludolfi *Gram. Æthiopica*, p. 139.

## SECT. 109.

## USE OF THE ARTICLE.

The article (הַ, הָ, § 35) was originally a demonstrative pronoun (as in other, e. g. the Romance, languages, comp. *ὁ, ἡ, τό* in Homer); yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of הַ (*this*) is still found in some connexions, as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night, to-night*; הַפֶּעַם *this time*. To this demonstrative sense is to be referred in particular, *a*) the fact, that sometimes it stands for the relative before the verb, e. g. הַמְּצֹאִי *that are found*, 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xlv. 27; Job ii. 11; and so הַעֲלִיָּה *i. q. אֲשֶׁר עָלְיָה* 1 Sam. ix. 24; *b*) the case where it is employed, mostly before a participle, to connect and to point back to a subject noun, in order to make it again prominent, Ps. xix. 10, *the laws of Jehovah are truth* . . . . ver. 11, הַנִּהְיָרִים *they that are precious*: here the article has nearly the force of הַמָּה *abŕol*. So also in Ps. civ. 3 (three times); Is. xl. 22, 23; xlv. 6; Gen. xlix. 21; Job xli. 25; and still more forcibly in Ps. xviii. 33, הַאֵל הַיֵּל הַמְּצַרְרֵי הַיֵּל *the God that girds me with strength*; ver. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German (or English); viz., only when *a definite object, one previously mentioned, or already known, or the only one of its kind*, is the subject of discourse; e. g. Gen. i. 3, *God said, Let there be light* (אוֹר), ver. 4, *and God saw the light* (אֶת־הָאוֹר); 1 Kings iii. 24, *Bring me a sword, and they brought the sword*; comp. Eccles. ix. 15; הַמֶּלֶךְ הַשְּׁמֶשׁ *the king Solomon*, הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*. Besides these examples, see Eccles. i. 12, *I am king* (מֶלֶךְ) *over Jerusalem*.

In such definite cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אָרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are—

1. When a general word is used collectively to denote all the individuals belonging to it, as *the righteous, the unrighteous*, Eccles. iii. 17; *the woman for the female sex*, Eccles. vii. 26; *the Canaanite*, Gen. xiii. 7; xv. 19, 20, like *the Russian, the Turk*.\*

2. When a common term is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, like *ὁ ποιητής* (Homer), as הַשָּׂטָן *adversary, the adversary, Satan*; הַבַּעַל *lord, the בעל* (prop. name of the idol) *Baal*; הָאָדָם *the first man, Adam*; הָאֵל הַיֵּחָדִים *ὁ Θεὸς, the only, true God = יהוה*; (yet this

\* Exactly so among the Attics, ὁ Ἀθηναῖος, ὁ Συρακόσιος.



word אֱלֹהִים is often so used without the article, because it approaches the nature of a *proper name*, § 110, 1); הַיַּרְדֵּן *the river*, i. e. *the Euphrates*; הַיַּרְדֵּן *the region around*, viz., *that around the Jordan*.

3. Hence it is used also with actual proper names of *rivers*, *mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Harre*), as הַיַּרְדֵּן *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הַעֵי *the town Ai* (prop. *the stone-heap*). But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 110, 1).

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen—

a) *In comparisons*, where fancy paints the image of an object, and causes a more distinct perception, e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18, *as the cattle* Ps. xlix. 15, *he hurls thee like the ball* Is. xxii. 18, *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14; xxiv. 20; xxvii. 10; liii. 6; Ps. xxxiii. 7. Instructive examples in Judges xiv. 6; xvi. 9; Is. xxix. 8. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. כֶּהֱנִי Is. x. 14, but כֶּהֱנִי כִּישָׁעָה xvi. 2, comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as כֶּהֱנִי Job xvi. 14, כֶּהֱנִי xxxi. 18.

b) *In the names of classes of objects which are generally known*, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xiii. 2, *Abraham was very rich in the cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42; Ex. xxxi. 4; xxxv. 32; Is. i. 22.

c) Often also *in the expression of abstract ideas* (like τὸ ἱπικόν, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in special cases, as in 1 Sam. xvii. 34, הַלְיָוִת *the lion*, as the well-known enemy of the flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36; Gen. viii. 7, 8; xiv. 13. The frequent expression וַיְהִי הַיּוֹם should not be translated *it happened on a day*, but *the day*, (*at*) *the time*, viz., as referring to what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua, high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

## SECT. 110.

The article is regularly omitted\*—

1. Before the *proper name* of a *person* or a *country* (בְּרֹדֶן, בְּמִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of

\* In these particulars (relating to the omission of the definite article, viz., before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek, it is quite otherwise, the article being freely used in all these cases except the last.—Tu.

their country (אֶרֶם, יִשְׂרָאֵל). On the contrary, *gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים, *the Hebrews* 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 109, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it; e. g.

- a) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* הַמְּכֻנָּה הַמִּכְרָה with reference to verse 11; Jos. viii. 33, הַחֵי' *a half thereof*; in the next clause הַחֵי' *the (other) half thereof*, Is. ix. 12.
- b) When the genitive is a *proper name* which does not admit the article (according to No. 1), as הַמִּזְבֵּחַ בֵּית־אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אֲשׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Eze. xlvii. 15 (comp. xlvi. 1).
- c) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as הַמִּזְבֵּחַ הַבְּרִילִי *the weight, the leaden one* Zeck. iv. 10, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kings xvi. 14, נְשִׂאֵי הָאָרוֹן הַבְּרִית *Jos. iii. 14, Ex. xxviii. 39, כְּלֵי־הַמִּמְלָכּוֹת הָאֲרָצִים* Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹד הַיּוֹם גָּדוֹל *yet is the day great, it is yet high day*; xxxiii. 13; xl. 18; xli. 26; Is. v. 20, רַע הָאֲמָרִים לְטוֹב רַע *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 הוּא הַסֹּבֵב *it is the encompassing, i. e. that which encompasses*; xlv. 12, פִּי הַמְדַבֵּר *that my mouth (is) the speaking = it is my mouth that speaketh*; Gen. xlii. 6; Ex. ix. 27; Num. iii. 24. See another case where the article stands before the predicate in § 109, beginning.

## SECT. 111.

1. When a compound idea, expressed by a noun in the constr. st. followed by its genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as אִישׁ מִלְחָמָה *a man of war* Jos. xvii. 1, הַמְלָחָמָה *the men of war* Num. xxxi. 49; דְּבַר שֶׁקֶר *a word of falsehood* Prov. xxix. 12, דְּבַר הַנְּבִיא *the word of the prophet* Jer. xxviii. 9.

The article is put in the same way when only the genitive, and not the *nomen regens*, is definite, as הַחֵלֶקֶת הַשְּׂדֵה *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), אִישׁ הָאֲדָמָה *a husbandman* Gen. ix. 20 (on the contrary אִישׁ שְׂדֵה Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 115.

N.B. This explains the use of the article after כֹּל prop. *totality, the whole*. The article is inserted after it to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is

used indefinitely for *of all kinds, any thing*, or distributively for *every (tout homme, à tout prix)*;\* e. g. כָּל־הָאָדָם כָּל־הָאָרֶץ, *all men, the whole earth*, prop. *the whole of men, the whole of earth*; but כָּל־אֲבָנִים כָּל־יְוֹם 1 Chron. xxix. 2, כָּל־דְּבָרַי *any thing* Judges xix. 19, כָּל־יְוֹם *every day* Ps. vii. 12. Yet also כֹּל חַי *every living thing = all living*.

Even compound proper names may be resolved again into two words, and then the second takes the article; e. g. בְּנֵי־בְנֵי־מִינֵי Benjaminite (§ 86, 5), בְּנֵי־בְנֵי־מִינֵי Judges iii. 15, בֵּית הַלְּחֵמִי *the Bethlemite* 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 110, 2, *b*. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (which is equivalent) is made definite by a following genitive or a suffix, then the adjective, as well as the pronoun הַזֶּה, הַהוּא (§ 122, 1), belonging to the substantive, takes also the article. Gen. x. 12, הַגְּדֹלָה הַגְּדֹלָה *the great city*; xxviii. 19, הַמְּקוֹם הַהוּא *that place*; Deut. iii. 24, יָדְךָ הַחֹזְקָה *thy strong hand*; הַגְּדוֹל הַגְּדוֹל מַעֲשֵׂה יְהוָה הַגְּדוֹל *the great work of Jehovah*.

Not quite unfrequent is the use of the article—

- a) With the adjective alone, which then serves to make the noun definite, e. g. יוֹם הַשִּׁשִּׁי Gen. i. 31, *day the sixth = the sixth day* (on the contrary יוֹם שֵׁנִי *a second day*, i. 8); xli. 26; 1 Sam. xix. 22; Ps. lxii. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also נֶפֶשׁ הַחַיָּה Gen. i. 21; ix. 10. This is the usual construction, when the adjective is properly a participle, as Jer. xlvi. 16, הַדָּב הַיּוֹדֵה *the sword that doeth violence*.
- b) With the substantive only, as in Eze. xxxix. 27; 2 Sam. vi. 3 (perhaps to be amended); yet rather frequently in connexion with the pronouns הַזֶּה and הַהוּא, which are sufficiently definite of themselves, as כָּל־הַיּוֹדֵה הַזֶּה Gen. xxxii. 23, הַדְּרוֹר הַזֶּה Ps. xii. 8; particularly when the noun is made definite only by a suffix, אֶלֶף עֶבְרִיִּים אֶלֶף 1 Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Designedly indefinite is רְעוּתָם הָרָעָה Gen. xxxvii. 2, *an evil report respecting them* (הָרָעָה הָרְעוּתָם would be *the evil report*); compare Num. xiv. 37; Gen. xlii. 19, אֶחָד מֵאֶחָיִם *in the sense of one of your brethren*.

## SECT. 112.

### CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number* (as אִישׁ גְּדוֹל, אִשָּׁה גְּדוֹלָה); and also in being made *definite* (according to § 111, 2). Comp. § 117, 2.

Rem. 1. It very seldom occurs that the qualifying adjective stands *before* its substantive; when this is the case, some emphasis rests on it, as Is. xxviii. 21; liii. 11; Ps. lxxxix. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֶלֶף עֶבְרִיִּים אֶלֶף, Job xli. 7, *the strong of shields for strong shields* (comp. ver. 22; Is. xxxv. 9); or with a collective noun instead of the plural, אֶלֶף אֲדָמָה *the poor of men = the poor*, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substan-

\* What is here said of כֹּל applies also to its Greek equivalent, πᾶς; e. g. πᾶσα ἡ πόλις *the whole city* (Matt. viii. 34), but πᾶσα πόλις *every city* (Matt. xii. 25).—Tr.

tive; as מְלֹאכָה נְמִבְּוֹהָ וְנָמִים 1 Sam. xv. 9; רוּחַ נְדָלָה וְחֹזֵק 1 Kings xix. 11, Ps. lxxiii. 2. Comp. § 147, Rem. 1.

N.B. 3. In regard to *number*, the nouns in the dual take adjectives in the plural, as עֵינַיִם רְמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28; Job iv. 3, 4; Is. xxxv. 3. Moreover, the *constructio ad sensum* is frequent. Collectives are construed with the plural in 1 Sam. xiii. 15; Jer. xxviii. 4; but the *pluralis majestatis* (108, 2, *b*) on the contrary with the singular, as אֱלֹהִים צָדִיק Ps. vii. 10; Is. xix. 4 (but with the *plur.* 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case,\* as יְפֵה־תֹאֵר *beautiful in form* Gen. xxxix. 6, נְקֵי כַפַּיִם *pure in hands* Ps. xxiv. 4, אֲנָמִי נָפֵשׁ *sorrowful in spirit* Is. xix. 10. (Comp. the construction of the Participle, § 132.) In the same manner are often construed the *participles* and *verbal adjectives*, only that they govern also the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

### SECT. 113.

#### APPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second†) serves to limit or qualify the other, as אִשָּׁה אֶלְמָנָה *a woman (who is) a widow*, 1 Kings vii. 14; נַעֲרָה בְתוּלָה *a damsel (who is) a virgin*, Deut. xxii. 28; אֲמָרִים אֱמֶת *words (which are) truth*, Prov. xxii. 21. Sometimes the first of the two substantives has the form of the *constr. st.*, see § 116, 5.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as בְּהָרוֹת לְבָנוֹת *pale white spots*, Lev. xiii. 39; in verse 19, בְּהָרֵת לְבָנָה אֲדַמְדָּמֶת *a white red (bright red) spot*.

### SECT. 114.

#### THE GENITIVE.

1. It has been shown above (§ 89) that the Hebrew regularly expresses the genitive relation by making the noun in the genitive dependent upon, and closely connected with, the *nomen regens* in the *constr. st.* A genitive is always

\* In Greek and Latin, the genitive is employed in the same manner, as *tristis animi*; see Ruhnken. *ad Vell. Paterculum*, 2, 93.

† The first only in certain formulas, as הַמֶּלֶךְ דָּוִד, הַמֶּלֶךְ שְׁלֹמֹה, like our *the king David, the king Solomon*; where the arrangement הַמֶּלֶךְ דָּוִד, 2 Sam. xiii. 39, like *Cicero consul*, is of rare occurrence.

dependent only upon one governing noun. The language avoids, also, letting a noun in the *constr. st.* be followed by several connected genitives, but, instead of it, rather repeats the *nomen regens*; e. g. Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ *the God of the heavens and the God of the earth*. But several genitives may follow in succession when they depend on each other. Even then the repetition of the *constr. st.* has indeed often been avoided (see § 115), though this was not always attended to; e.g. יְמֵי שָׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׂאֵר מִסִּפְר־קִשְׁתַּת גְּבוּרֵי בְנֵי־קֶדָר *the residue of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.\*

In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the nouns but the last are in the *construct state*. Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus, in Is. xxviii. 1, גֵּיא שְׁקִנִּים הִלְוִי בֵּין *the fat valley (prop. valley of fatness) of the smitten of wine*, 1 Chron. ix. 13; Ps. lxxviii. 22.

Similar but rare is the case when a noun has first an adjective and then a genitive after it, as אֲבָן מִפְּעַ עֲטָרַת זָהָב נִדְלָה *unhewn stones of the quarry*, 1 Ki. vi. 7. The usual construction is like עֲטָרַת זָהָב נִדְלָה *a large crown of gold*, Esth. viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the object; e. g. Eze. xii. 19, הַמָּס הַיִּשְׁבִּים *the wrong which the inhabitants did*, on the contrary Obad. verse 10, הַמָּס אֶחָיִךְ *the wrong against thy brother*; † Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of a king*, וְעֵקֶת סֹדִם *the cry concerning Sodom* Gen. xviii. 20, שְׂמֵעַ צֹר *the report about Tyre*; comp. also § 121, 5. Other applications of the genitive are, דֶּרֶךְ עֵץ *way to the tree* Gen. iii. 24, קִצְיָנֵי סֹדִם *judges like those in Sodom* Is. i. 10, אֱלֹהִים וְבָחֵי *sacrifices pleasing to God* Ps. li. 19, שְׁבַעַת יְהוָה *an oath sworn by Jehovah* 1 Ki. ii. 43.

3. Not unfrequently the genitive construction stands also in the place of apposition, as נְהַר פָּרַת *river of Euphrates*; see more in § 116, 5.

Rem. 1. Between the noun in the *constr. st.* and the following genitive is found, in some rare cases, a word intervening, as in Hos. xiv. 3; 2 Sam. i. 9; Job xxvii. 3 (in all these passages the word intervenes after כָּל, comp. also Is. xxxviii. 16).

2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for further specification; yet this is the case with geographical names. אֹר כַּשְׂדִּים *Ur of the Chaldees* Gen. xi. 28, אֲרָם נְהָרִים *Aram of the two rivers = Mesopotamia*; so also יְהוָה צְבָאוֹת *Jehovah of hosts for Jehovah the Lord of hosts*.

\* It would be contrary to the Hebrew idiom to say בְּנֵי וּבָנוֹת דָּוִד *the sons and daughters of David*, but this must be expressed by בְּנֵי דָוִד וּבָנוֹתָיו *the sons of David and his daughters*. [See note on verse 12, p. 275.—Tr.]

† In Latin, the genitive is similarly used after *injuria* (Cæs. B. Gall. 1, 30), *metus* (like *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare πίστις τοῦ Θεοῦ, λόγος τοῦ σταυροῦ, 1 Cor. 1. 18.

## SECT. 115.

## EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the genitive relation by the *construct state* (see in § 89, and § 114), there are certain *periphrastic indications*, chiefly by means of the preposition לְ, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly, we find—

1. לְ, used principally for the genitive of possession, as הַצֹּאֵן אֲשֶׁר לְאָבִיהָ Gen. xxix. 9, xlvi. 4, *the flock of her father* (prop. *the flock which to her father belonged*); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 114, 1), as לְיִשָּׂאֵר לְיִשָּׂאֵר הָרְעִים אֲבִיר הָרְעִים *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5; 2 Sam. ii. 8; 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive נִשְׁלָה; in Syriac and Chaldee, the relative דִּי, also דְּ alone is the usual sign of the genitive.)

2. לְ (without אֲשֶׁר), which also denotes the idea of *belonging*, and hence the genitive of *possession*,\* as הַצִּפְּוֹת לְיִשָּׂאֵר *the watchmen of Saul*, 1 Sam. xiv. 16. This is used particularly, *a*) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֶּן יֵשׁוּעַ אֶתֶּן לְיֵשׁוּעַ *a son of Jesse* 1 Sam. xvi. 18 (whereas בֶּן יֵשׁוּעַ signifies as well *the son of Jesse*), הַלֵּל לְאֵל עֲלִיּוֹן *a priest of the most high God* Gen. xiv. 18, xli. 12, שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei* 1 Kings ii. 39, אֶהָב לְדָוִד *a friend of David* (was Hiram) 1 Kings v. 15, קִנְיֹה לְדָוִד *a psalm of David* (i. e. belonging to him as the author), and elliptically לְדָוִד *of David* Ps. xi. 1, xiv. 1; *b*) when several genitives depend on one substantive, e. g. לְבָעוּ חֵלְקַת הַשָּׂדֶה לְבָעוּ *a portion of the field of Boaz* Ruth ii. 3, 2 Kings v. 9, רִאשֵׁי הָאֲבוֹת לְמִטּוֹת בְּנֵי *the chronicles of the kings of Israel* 1 Kings xv. 31, וְיִשָּׂרָאֵל Josh. xix. 51, where the pairs of more closely-connected nouns which form one conception are joined by means of the *constr. state*, while there is between them the לְ indicating a looser connexion (yet comp. § 114, 1); *c*) after specifications of number, e. g. בְּיָמֵינוּ וְעַתָּה יוֹם לַחֲדָשׁ *on the seven and twentieth day of the month*, Gen. viii. 14.

## SECT. 116.

## FURTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connexion, is, in the flow of speech, used not only for the genitive relation, but also—

1) Before prepositions, particularly in poetry, and mostly when the governing word is a participle, e. g. before בְּ, as שִׂמְחַת בְּקִצִּיר *the joy in the harvest*, Is. ix. 2,

\* Philologically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive; viz., one which has the force of לְ, and one which has that of בְּ. We have the latter conception of this relation in the *de* of modern languages that are derived from the Latin (the Romance languages). In Greek, we may compare the so-called *σχήμα Κολοφώνιον*, e. g. ἡ κεφαλὴ τῶ ἀνθρώπου for τοῦ ἀνθρώπου (see Bernhardy's *Syntax*, p. 88).

v. 11; before לָ, as אֶהְיֶי לָנֶגְבִי Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before אֶל Is. xiv. 19; before מִן, as גָּמְלִי מִחֶלֶב weaned from milk, Is. xxviii. 9; before עַל in Judges v. 10.\*

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר the place where —, Gen. xl. 3.

3) Before relative clauses without אֲשֶׁר, e. g. קְרִית הַנָּה דָּוִד the city where David dwelt Is. xxix. 1, לֹא יָדַע אֵל מְקוֹם הַיָּדָע the place of him who knows not God Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely even before *Vav copulative*, as הַקָּמֶת וְדַעַת Is. xxxiii. 6, xxxv. 2, li. 21.

5) In appositions (viz., where an actual genitive relation cannot be supposed, as in § 114, 3), e. g. 1 Sam. xxviii. 7, אִשָּׁת בַּעֲלַת אוֹב a woman, mistress of a sooth-saying spirit (comp. παιδίσκη ἔχουσα πνεῦμα πύθωνος, Acts xvi. 16), as also in בְּתוּלַת בַּת צִיּוֹן virgin daughter of Zion, Is. xxxvii. 22; Jer. xiv. 17.

6) Also in other cases where close connexion is to be expressed: thus, at times we have אֶחָד one for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7, Is. xxvii. 12; and moreover Is. xxviii. 4, 16. Compare besides the *constr. st.* in the numerals as in *thirteen*, *fourteen* (§ 97, 2), and in the adverb (§ 100, 2, c).

Rem. While in the above cases the *absolute st.* could in general stand quite as well as the *constr.*, there are yet also constructions where the *constr. st.* might be expected rather than the *absolute*. Thus, for example—

a) In geographical names like אָבֶל בֵּית מַעֲכָה Abel Beth-Maachah† (i. e. Abel of Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary, § 114. Rem. 2.

b) In some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition, or the second noun as an adverbial accusative (§ 118). Here belongs Eze. xlvi. 4, מַיִם בְּרַגְלָיִם not water of the knees, so much as water up to the knees; Is. xxx. 20, מַיִם לְחֵין water of affliction, or rather water in affliction.

c) In the expression אֱלֹהִים צְבָאוֹת אֱלֹהֵי צְבָאוֹת God hosts elliptical for אֱלֹהִים צְבָאוֹת אֱלֹהֵי צְבָאוֹת God (the God) of hosts.

## SECT. 117.

### INDICATION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of case-endings (§ 90), we must consider what substitutes it adopted for expressing the different relations of case. The *nominative* is always to be known only from the syntactical construction.

\* The *constr. state* appears also before אֵת, the sign of the accusative, in Jer. xxxiii. 22, מִשְׁתַּרְתִּי אֵתִי.

† So in English, *York-street*, *Covent-garden*, for near Covent-garden. But in Latin the genitive is used in such cases, as *Augusta Viridlicorum*.

On the modes of expressing the *genitive*, see §§ 114–116. Other cases are periphrastically expressed by means of prepositions, the *dative* by ׀, the *ablative* by מן (*from, out of*), and the *locative* and *instrumental* by ב (in, at); but the Shemite regards the nouns dependent on these prepositions as *genitives*, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. Comp. § 101, 1.

On the use of the dative particle ׀, in so far as it serves to express also our genitive, see § 115, 1, 2.

2. The *accusative*, when expressing *direction* or *motion* to a place, has still frequently its ending הַ ( § 90, 2). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding תֵּן or תֵּן (before suffixes also תֵּן), which, however, is not used before a noun except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vi. 2; 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose, but not so much in poetry; e. g. Gen. i. 1, אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (on the contrary, אֶת הָאָרֶץ וְאֶת הַשָּׁמַיִם Gen. ii. 4, vi. 10, Ex. i. 11).\*

The cases are rare in which תֵּן stands before an indeterminate noun, but somewhat oftener in the loftier style, where the article also may be omitted before a noun that is definite according to the sense ( § 109), as Prov. xiii. 21, אֶת-צִדְקָתִים, Is. l. 4, Job xiii. 25, Eze. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is made definite by the context). (See also Ex. xxi. 28, Num. xxi. 9).

## SECT. 118.

### USE OF THE ACCUSATIVE.

The accusative is employed, 1) to express the object of the transitive verbs ( § 138); but also, 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

\* תֵּן, which, in close connexion with a following word and without the tone, becomes תֵּן and then again with the tone תֵּן, is properly a substantive derived from a pronominal stem. It signifies *essence, substance* (comp. תֵּן *a sign*), but in construction with a following noun or suffix it stands for the pronoun *ipse, αὐτός* (comp. a similar usage in § 124, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῷ, αὐτόν; *ipsi, ipsum*; Germ. *desselben, demselben, denselben*; and the Hebrew אֶת הַשָּׁמַיִם תֵּן prop. αὐτὸν τὸν οὐρανόν (comp. αὐτὴν Χρυσήδα II. i. 144) *it, the heaven*, is not stronger than τὸν οὐρανόν. That תֵּן may denote also the nominative, is not of itself inconceivable, and appears to be actually the case in some instances, like Hag. ii. 17, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 15), perhaps also Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some rather reckon with the foregoing (e. g. 2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely-governed accusative, which it certainly designates when connected with the passive (see § 143, 1, a). In Eze. xlvii. 17, 18, 19, תֵּן stands for תֵּן, and perhaps ought to be so emended in the text; comp. verse 20.



The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorised to reject altogether the adverbial use of the accusative.

Accordingly, the accusative is employed—

1. In designations of *place*; *a*) in answer to the question *whither?* after verbs of motion, as **נִצְאָה הַשָּׂדֶה** *let us go out into the field* 1 Sam. xx. 11, **לָלֶכֶת הַרְשִׁישׁ** *to go to Tarshish* 2 Chron. xx. 36, Ps. cxxxiv. 2;\* *b*) in answer to the question *where?* after verbs of rest, as **בֵּית אָבִיךָ** *in the house of thy father* Gen. xxxviii. 11, **בְּתַח הָאֹהֶל** *in the door of the tent* xviii. 1. It is then employed also with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *the water rose fifteen cubits.*

In both cases, of *a* and *b*, especially the first, the accusative-ending הַ is often appended, on which see § 90, 2. The first relation may also be expressed by אֵל (as it commonly is with reference to persons), and the second by אֶ; but we are by no means to suppose that, where these particles are omitted, the construction is incomplete.

2. In designations of *time*; *a*) in answer to the question *when?* as **הַיּוֹם** *the day*, i. e. *on the day, then, or on this day, to-day*; **עָרַב** *at evening*, **הַלַּיְלָה** *by night*; **צָהֳרָיִם** *at noon* Ps. xci. 6; **שָׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרְדּוֹ** *the thirteenth year (in the 13th year) they revolted* Gen. xiv. 4; **תְּהִלַּת קִצִּיר שְׁעָרִים** *at the beginning of barley harvest* 2 Sam. xxi. 9 (*Kethibh*); *b*) in answer to the question *how long?* **שֵׁשֶׁת יָמִים** *six days (long)* Ex. xx. 9. [With אֵת in Ex. xiii. 7; Deut. ix. 25.]

3. In other adverbial designations: Gen. xli. 40, **רַק הַכִּפֹּאֵה אֲנִדְלָה** *only in respect to the throne will I be greater*; 2 Sam. xxi. 20, **מִסְפָּר אַרְבָּעִים וּשְׁנַיִם** *in number* (comp. τρεῖς ἀριθμόν *three in number*); 1 Kings xxii. 13, **אֶחָד פֶּה אָהָר** *with one mouth* i. e. *with one voice*; Zeph. iii. 9, **אָהָר שְׁכָם אָהָר** *with one shoulder* i. e. *with one mind*. With a following genitive, **שָׁמִיר יִרְאַת** *for fear of thorns*, Is. vii. 25; Job i. 5, **בְּכָל מִסְפָּר בָּלֵם** *according to the number of them all*. Here belong also cases like **בְּסֹפֶר כֶּסֶף** *the double in money* Gen. xliii. 15, **אַיִפָּה שְׁעָרִים** *an ephah of barley* Ruth ii. 17, **שְׁנַתַּיִם יָמִים** *two years' time* Gen. xli. 1. Comp. also § 116, Rem. *b*.

Similar cases in connexion with verbs are explained, § 138 and § 139. By the same process, carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 100, 2, *b*).

Rem. Similar reference to place, time, etc., may be denoted by a noun when it is connected with אֶ (*as, according to, after the manner of*), but in that case the prefix אֶ alone is in the accusative

\* So in the Greek, but only poetically, II. i. 317, ἀνίσσῃ δ' οἰκιστὸν ἴατ.

relation, while the noun is to be considered in the genitive. Thus, *a*) of *place*; כָּרְרָרָם *as in their pasture*, Is. v. 17, comp. xxviii. 21; כְּצֵקוֹ *after the manner of the stone* i. e. *as in stone* (the water is collected when frozen) Job xxxviii. 30, xxx. 14; כְּמוֹ לְבוֹשׁ *as in gorgeous apparel*, Job xxxviii. 14; כְּחֵלוֹם *as in a dream*, Is. xxix. 7, comp. xxiii. 15; *b*) of *time*, especially in the forms כִּיּוֹם *as the day = as in the day*, Is. ix. 3; Hos. ii. 5; כִּיּוֹמֵי *as in the days of* —, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9; *c*) with another reference, as in Is. i. 25, *I will purge away thy dross* כְּבַר *as with lye*; Job xxviii. 5, כְּמוֹ אֵשׁ *after the manner of fire = us by fire*.

Rarely another preposition is used after such a כִּי, e. g. כְּכֶרְאֵשׁנָה Is. i. 26, 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with כִּי may stand either for the accusative of the object or for the nominative relation.

## SECT. 119.

### MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.\*

1. When the *comparative* is to be expressed, the particle מִן (מִי) is prefixed to the word with which comparison is made, e. g. 1 Sam. ix. 2, גְּבוּהָ מִכָּל־הָעָם *taller than any of the people*; Judges xiv. 18, מְתוֹק מִדְּבַשׁ *sweeter than honey*; so also after verbs, especially those denoting an attribute, as וַיִּגְבֶּה מִכָּל־הָעָם *and he was taller than any of the people*, 1 Sam. x. 23; אָהַב אֶת־יוֹסֵף מִכָּל־בְּנָיו *he loved Joseph more than all his (other) sons*, Gen. xxxvii. 3.

In other cases also the particle מִן is employed in expressing *pre-eminence* (e. g. יִתְרוֹן מִן *pre-eminence over*, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking from, marking out. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα, Il. iv. 96, and merely ἐκ πασέων, xviii. 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of על in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The predicate is sometimes wholly omitted, and must be supplied from the connexion, e. g. Is. x. 10, פְּסִילֵיהֶם מִירוּשָׁלַם *their idols are more numerous (mightier) than those in Jerusalem*; Job xi. 17, מְצַהְרִים *clearer than noon*.

The correlative comparatives, such as *greater*, *less*, are expressed only by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same; thus, in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently the pos-

\* There exists in Arabic a strengthened form for the superlative and comparative, which would be like אֶקְטֵל. Perhaps of this origin are אֶרְבֵּי *cruel*, אֶרְבֵּי *deceptive* (of a drying brook), and its opposite אֵיתָן (contr. from *aitan*) *constant*, *perennial*, although these forms have lost their force and remain as solitary traces, in the same way as the Lat. comparative disappears in the Italian, and still more in French, and its place supplied by circumlocution (with *più*, *plus*).

essor of the quality expressed (comp. *le plus grand*); e. g. 1 Sam. xvii. 14, and David was *הַקָּטָן* *the small (one)*, i. e. *the smallest*, and *the three great (ones)*, i. e. *greater*, etc., Gen. xlii. 13; Jon. iii. 5, *וְעַד קָטָנָם מִגְדֹּלָם* *from the greatest among them* (lit. *their great one*), even unto the least among them (lit. *their little one*); 2 Chron. xxi. 17, *קָטָוֶן בְּנָיו* *the youngest of his sons*.

A kind of superlative in substantives of quality is made by the construction *קָדִישׁ קְדִישִׁים* *the holiest of all*, prop. *the holy (holiest) of holy things*; *שִׁיר הַשִּׁירִים* *the choicest song*, Canticles.

SECT. 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either, *a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), *שְׁלֹשֶׁת יָמִים* *three days*, prop. *triad of days*; or, *b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), *שְׁלֹשָׁה בָּנִים* *three sons*; or, *c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), *בָּנוֹת שְׁלוֹשׁ* *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions *מֵאָה שָׁנָה* Gen. xvii. 17, and *קַצָּה שָׁנָה* xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural. But the tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, they take the plural. The first is the more frequent construction; e. g. Judges xi. 33, *עֶשְׂרִים עִיר* *twenty cities*; on the contrary, *אַמּוֹת עֶשְׂרִים* *twenty cubits*, 2 Chron. iii. 3, seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as *יוֹם* *day*, *שָׁנָה* *year*, *אִישׁ* *man*, etc. (comp. our *four year old*, *a thousand man strong*); e. g. *עֶשְׂרֵי יוֹם* *fourteen day*, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Chron. iv. 27; xxv. 5).

3. Numerals compounded of tens and units (like 21, 62) take the object numbered either after them in the singular (in the accusative), as *שְׁתַּיִם וְשִׁשִּׁים שָׁנָה* *sixty-two years*, Gen. v. 20; or before them in the plural, as in the later books

(Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; Gen. xxiii. 1, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים *one hundred and twenty-seven years*.

4. Beyond 10, the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it, as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day* Gen. vii. 11, בְּשָׁנָה עֶשְׂרִים וְשִׁבְעַת *in the year twenty-seven* 1 Kings xvi. 10. In the latter case, the word שָׁנָה is sometimes repeated, as in Gen. vii. 11; 2 Kings xiii. 10. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. בְּשָׁנָה שְׁתַּיִם *in the second year*, בְּשָׁנָה שְׁלוֹשׁ *in the third year*, 1 Kings xv. 25; 2 Kings xviii. 1, בְּתִשְׁעָה לַחֹדֶשׁ *on the ninth of the month*, בְּאֶחָד לַחֹדֶשׁ *on the first of the month*, Gen. viii. 13; Lev. xxiii. 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם *the two*, Eccles. iv. 9, 12. The case like שִׁבְעַת הַיָּמִים *the seven days*, Judges xiv. 17, is to be explained on the principle stated, § 111, 1.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף כֶּכֶף *a thousand (shekels) of silver*; so also before זָהָב *gold*, 1 Kings x. 16; Ruth iii. 15, שֵׁשׁ עֶפְחִים *six (ephahs) of barley*; 1 Sam. xvii. 17, עֲשָׂרָה לֶחֶם *ten (loaves) of bread*. Thus יוֹם is omitted Gen. viii. 5, and הַקֵּץ viii. 13. The number of *cubits* is often stated thus, מֵאָה בְּאַמָּה *a hundred cubits, prop. a hundred by the cubit*, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by פַּעַם (prop. *a tread*), פַּעַמַּיִם *two times, twice*, פַּעַמַּיִם שְׁלוֹשׁ *thrice*. The same may be denoted also by the *fem.* forms of the cardinals, as אַחַת *once*, שְׁתַּיִם *twice*, שְׁלוֹשׁ *thrice*; also בְּאַחַת *once*, Num. x. 4. The ordinals are employed in the same way, as שְׁנִית *a second time*, Gen. xxii. 15; Jer. xiii. 3; Eze. xxi. 19.

## CHAPTER II.

## SYNTAX OF THE PRONOUN.

## SECT. 121.

## USE OF THE PERSONAL PRONOUN.

1. WHEN a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 144), e. g. אֲנִי הָרֵאָה *I (am) the seer* 1 Sam. ix. 19, אֲנָחְנוּ כֹּהֲנִים אֲנָחְנוּ *honest (are) we* Gen. xlii. 11, תָּמִים אַתָּה *upright (wast) thou* Ezc. xxviii. 15, בִּי עֵרְמוֹת הֵם *that naked they (were)* Gen. iii. 7, הוּא הָלוֹם אֲהָר הוּא *one dream it (is)* Gen. xli. 26.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb *to be*; e. g. Gen. xli. 26, *the seven good cows* הֵנָּה שֶׁבַע שָׁנִים הֵנָּה *seven years (are) they*; Eccles. v. 18, הִיא זֶה מַתַּת אֱלֹהִים הִיא *this is God's gift*. Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e. g. אַתָּה הוּא מְלֶכִי *thou art my king* Ps. xliv. 5, where הוּא at the same time points to the predicate and makes it prominent (prop. *thou (art) he, my king*); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11.)

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz., when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition; e. g. in the accusative, Gen. xxvii. 34, בְּרַכְנִי גַם אֲנִי *bless me, me also*, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix הַמֶּלֶךְ גַּם אַתָּה *1 Kings xxi. 19, thy blood, yea thine* (prop. *sanguis tui, utique tui*), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i. e. in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, לָכֶם אַתֶּם *for you, you*; 1 Sam. xxv. 24, בִּי אֲנִי *in me, me*; 1 Sam. xix. 23, עָלָיו גַּם הוּא *also on him*; 2 Chron. xxxv. 21, לֹא עָלֶיךָ אַתָּה *not against thee*. On the same principle is to be explained Gen. iv. 26, לְשֵׁת גַּם הוּא *to Seth, even to him*; x. 21.

4. The *suffix to the verb* is properly always in the accusative (§ 33, 2, a, § 58), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, הִצְמַתְנִי *did ye fast for me?* i. e. to my advantage, for לִי הִצְמַתְתֶּם; Job xxxi. 18, גִּדְּלֵנִי כְאָב *he (the fatherless) grew up to me as to a father*, Eze. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun *must* be expressed by אֵת (§ 117), the sign of the accusative, a) when the pronoun, for the sake of emphasis, precedes the verb, as אֵתֶּךָ הִרְבֵּיתִי Num. xxii. 33; b) when the verb has two pronouns in the accusative, only one of which can be a suffix, as אֵתוֹ הִרְצֵנִי 2 Sam. xv. 25. The use of this sign with the pronoun is found, however, in other cases; see Gen. iv. 14; xv. 13.

5. The *suffixes to nouns*, which are properly *genitives* (§ 33, 2, b), and supply the place of *possessive pronouns*,\* express, like nouns in the genitive (§ 114, 2), not only the subject but also the object; e. g. הַמְּכִי *the wrong done to me*, Jer. li. 35; יִרְאָתוֹ *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned, § 106, 1), where the second noun is used to express a quality of the first, and serves for an adjective to it; e. g. Ps. ii. 6, הַר קְדְשִׁי *my holy mount*; כְּסָפֹו אֱלֹהֵי *his silver idols*, Is. ii. 20, xxxi. 7; צִעְדֵי אֹנֹו *his strong steps*, Job xviii. 7.

We seldom have constructions like זִמְתָּהּ וְרִבְבָהּ *thy lewd conduct*, Eze. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often *omitted*, where it can be easily supplied from what has preceded, e. g. the accusative *it*, after verbs of saying, as וַיֹּאמֶר *like dixit, he said it*, Ex. xix. 25; וַיֹּגֵד *and he told it*, Gen. ix. 22; but also after other verbs, e. g. Gen. xxxviii. 17, *till thou send (it)*; xxiv. 12, *let (it) meet me*.

3. There is, on the contrary, a redundancy of expression, when the noun, for which the pronoun stands, is itself employed in apposition after it, e. g. Ex. ii. 6, *she saw him, the child*; Prov. v. 22, Eze. x. 3, *בָּבֵאוּ הָאִישׁ when he went in, the man*; 1 Sam. xxi. 14. So also Gen. ii. 19, *נֶפֶשׁ חַיָּה . . . לוֹ to it, the living creature*; and with repetition of the preposition Josh. i. 2.

\* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramaean; Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which (are) to me, for my servants*; especially after a substantive, which is followed by another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous circumlocution for the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as אֶלְיָשָׁלְמֹהּ כִּטְתֹו prop. *his litter of Solomon*, Cant. iii. 7; comp. i. 6.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist; e. g. אֲרֹנִי *my Lord* (prop. *my lords*, see § 108, 2, *b*), viz., in addressing God (Gen. xv. 2, xviii. 3; Ps. xxxv. 23), but then without regard to the pronominal suffix, *the Lord*, meaning God;\* יַחְדָּו (prop. *in his or its connexions = he, it together*), e. g. כָּל־הָעַם יַחְדָּו Ex. xix. 8, then even after the first person, without regard to the suffix, as יַחְדָּו יְהוָה 1 Kings iii. 18; comp. Is. xli. 1, after the second person in Is. xlv. 20. Similar is—*hear, ye nations* בְּלָמָּם Micah i. 2.

SECT. 122.

THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The pronoun of the third person הוּא, *fem.* הִיא, *plur.* הֵמָּה, *fem.* הֵנָּה, *is, ea, id; ii, ew, ea* is also used as a *demonstrative* pronoun, and then it takes regularly (see exceptions in § 111, 2, *b*) the article, but almost everywhere in connection with a substantive equally definite; e. g. הָאִישׁ הַהוּא *is vir*, בְּיָמֵי הַהוּא *eo die* [comp. in vulgar English, *in them days for in those days*].

When employed in this way, הוּא is to be distinguished from the demonstrative הֵּהּ; for הֵּהּ = οὗτος, *hic*, always points to an object present or near, but הוּא = αὐτός, *is*, indicates (like the article, § 109) an object already mentioned or known [the former answering to *this*, and the latter nearly to *that*]. The distinction is clearly seen in Judges vii. 4, *of whom I say to thee, "this (הֵּהּ) shall go with thee," that one (הוּא) shall go with thee; and of whomsoever I say to thee, "this (הֵּהּ) shall not go with thee," that one (הוּא) shall not go.* So also in Ps. xx. 8, אֵלֶּיּהּ οὗτοι, and הֵמָּה αὐτοι in verse 9. Hence הַיּוֹם הַזֶּה *this day*, means the day in which any one speaks or writes (Gen. xxvi. 33), but הַיּוֹם הַהוּא (that day) means the day or time, of which the historian has just made mention (Gen. xv. 18; xxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The *demonstrative* הֵּהּ (also הִוא, הִוָּה) has also, especially in poetry, the force of the relative אֲשֶׁר, comp. in English *that for which*; e. g. Ps. civ. 8, *to the place* הַיָּמִן אֲשֶׁר לָהֶם *which thou hast destined for them*. It is even employed (like אֲשֶׁר, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion* בּוֹ שְׁכַנְתָּ בּוֹ *on which thou dwellest*.

הֵּהּ is used adverbially, *a*) for *there*, הֵּנָּה *see there!* and then merely as an intensive particle, especially in questions, as הֵּנָּה לָמָּה *wherefore then?* (prop. *wherefore there?*); *b*) in reference to *time*, for *now*, as הֵּנָּה בְּעַתָּים *now (already) twice*, Gen. xxvii. 36.

3. The *interrogative* מִי can be used in reference to a plural, as מִי אֵלֶּיהָ Gen. xxxiii. 5 (for which, however, מִי וּמִי is more accurately used, Ex. x. 8), also in reference to things, yet only when the idea of persons is implied, e. g. מִי שָׂכְמָם *who are the Shechemites?* Judges ix. 28; comp. Gen. xxxiii. 8.—מִי may also stand in

\* See Gesenius *Thesaurus Lingue Hebraeae*, p. 329. Comp. the Phœnician names of idols, *Adonis* (אֲדֹנִי) and *Baaltilis* (בַּעַלְתִּי), also the French *Notre Dame*.

the genitive, as *בַּת מִי* *whose daughter?* Gen. xxiv. 23. It is also used indefinitely for *any one whoever*, and *כֹּה* for *any thing whatever* (Job xiii. 13). For *כֹּה* in this sense, we have also the specific term *מֵאוּמָה* (from *כֹּה וּמָה* *quidquid*).

On the use of *כֹּה* in the sense of negation, see § 153, 2, p. 239, Note.\*

## SECT. 123.

### RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun *אֲשֶׁר* often serves merely as a *sign of relation*, i. e. to give a relative signification to adverbs or pronouns; e. g. *שָׁם* *there*, *שָׁם* — *אֲשֶׁר* *where*; *שָׁמָּה* *thither*, *שָׁמָּה* — *אֲשֶׁר* *whither*; *מִשָּׁם* *thence*, *אֲשֶׁר* — *מִשָּׁם* *whence*. In the same manner, the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.—

*Dative*, *לוֹ* *to him*, *לְאִשֶׁר לוֹ* *to whom*; *לָהֶם*, *לָהֶן* *to them*, *לְאִשֶׁר לָהֶם*, *לְאִשֶׁר לָהֶן* *to whom*.

*Accusative*, *אֹתוֹ*, *אֹתָהּ* *him, her*; *אֲשֶׁר אֹתוֹ*, *אֲשֶׁר אֹתָהּ* *whom* (*quem, quam*).

With *prepositions*, *בּוֹ* *therein*, *בְּאִשֶׁר בּוֹ* *wherein*, *מִמֶּנּוּ*, *מִמֶּנּוּ* *therefrom*, *אֲשֶׁר מִמֶּנּוּ* *wherefrom*.

*Genitive*, *לְשׂוֹנוֹ* *אֲשֶׁר* *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by *אֲשֶׁר* alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German (and English) the third must be used; e. g. Gen. xlv. 4, *אֲשֶׁר אֹתִי*; Num. xxii. 30, *אֲשֶׁר עָלַי*; Is. xli. 8, *אֲשֶׁר בְּחַרְתִּיךָ* *whom I have chosen*; Hos. xiv. 4. But in the nom. of the 1st and 2nd persons, this is admissible also in German, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and serves (like the Heb. *אֲשֶׁר*) merely as a sign of relation.

2. The word *אֲשֶׁר* is commonly separated from the one which it thus affects by one or more words, as *אֲשֶׁר הָיָה שָׁם* *where was*, Gen. xiii. 3. Only seldom are they written together, as in 2 Chron. vi. 11.

2. The relative pronoun *אֲשֶׁר* frequently includes the personal or demonstrative pronoun *he, she, that*, for which the Heb. has no appropriate word (see § 124, 2), as in Latin, *qui is* stands for *qui*; e. g. Num. xxii. 6, *וְאֲשֶׁר תֵּאָר* *and (he) whom thou cursest*; Is. lii. 15, *אֲשֶׁר לֹא שָׁמְעוּ* *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before *אֲשֶׁר*; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence; e. g. *לְאִשֶׁר לוֹ* *to him who*, and *לְאִשֶׁר לָהֶם* *to them who*; *מֵאִשֶׁר* *from him who*, *מֵאִשֶׁר*



*those who* or *which*; **כַּאֲשֶׁר** prop. *according to that which*, hence, *as*; **אֶת־אֲשֶׁר** *him who, that which, or those who*.\*

Sometimes the idea of place or time is also to be supplied; as **בְּאֲשֶׁר** *in* (that place) *where*; **מֵאֲשֶׁר** *from* (that time) *when*.

3. The pronoun **אֲשֶׁר** may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction *the friend I met*; *the book I told you of*; where the only indication of relation is, that the relative clause is added to a preceding word, in the way of apposition. This omission of **אֲשֶׁר** (most frequent in poetry) takes place—

a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, **לֹא בְאֶרֶץ לָאֵלֶּם** *in a land* (which belongs) *not to them*; Ps. vii. 16, **וַיִּפֹּל בְּשֶׁחַת יַפְעֵל כָּל־יִשְׁרָאֵל** *all* (which) *was*, i. e. *belonged, to him*, comp. vs. 5, where **אֲשֶׁר** is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words **אֲשֶׁר** is employed).†

b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, **לֹא יִחַשְׁבֶּנּוּ לָאֵלֹהִים יְהוָה לֹא עֲוֹן** *to whom Jehovah imputeth not sin*; Job iii. 3; Ex. xviii. 20. Frequently in specifications of time, when it would have the signification *when*; Ps. iv. 8, **עֵת דְּגִנְנָם וְתִירוּשָׁם רַבּוּ** *in the time* (when) *their corn and new wine are abundant*; Jer. xxxvi. 2.

c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, **הוֹעִיבָהּ יְבַחֵר בְּכֶם** *an abomination he who chooses you*; Job xxiv. 19, **הַטָּאוּ הַשְּׁמַיִם** (those who) *sin*; comp. vs. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chr. xv. 12, **לֹא־הֵכִינוּתִי לָהּ** *to* (the place which) *I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the *constr. st.*; e. g. Ex. iv. 13, **בְּיַד תִּשְׁלַח** *by the hand* (of him whom) *thou wilt send*; Hos. i. 2, **תְּחִלַּת דְּבַר־יְהוָה** *the beginning* (of that which) *Jehovah spake*; Ps. lxxxii. 6, **לֹא יָדַעְתִּי** *the speech* (of one whom) *I knew not*; lxv. 5; Lam. i. 14; Jer. xlvi. 36. Comp. § 116, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job xxix. 12, **וְלֹא עֲזָר לִי** *and that hath no helper*.

\* Very rare are the examples in which the preposition before **אֲשֶׁר** refers, as with us, to the relative itself, viz. **עִם אֲשֶׁר** Gen. xxxi. 32, for **עִם אֲשֶׁר עִמּוֹ** *with whom* (xliv. 9, 10); perhaps **בְּאֲשֶׁר** Is. xlvii. 12, for **בְּאֲשֶׁר בָּהֶם** *in which*. Comp. also **אֶת אֲשֶׁר־דִּקְרוּ** Zech. xii. 10, for **אֶת־וְדִקְרוּ אֹתוֹ**.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39; Ex. xiv. 13); though it is sometimes omitted, Ex. xviii. 20; 2 Sam. xviii. 14; especially in poetry, Ps. xviii. 3; xlix. 13, 21; Deut. xxxii. 17; Job iii. 3.

## SECT. 124.

## MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique case, *myself, thyself, himself*, is expressed, a) by the conjugations *Niphal* and *Hithpael*, see § 51, 2, § 54, 3; b) by the pronominal suffix of the 3rd pers.,\* e. g. וַיַּעַשׂ לוֹ אֶהָרֹב הָרֶב and *Elrud made himself (sibi) a sword*; Gen. xxii. 3, *Abraham took two of his servants אִתּוֹ with him*, for *with himself*; viii. 9; 1 Sam. i. 24, *she carried him up עִמָּהּ with her*, for *with herself*; Jer. vii. 19; Eze. xxxiv. 2, 8, 10. In like manner is the pronoun *suus, sua, suum* expressed by the pronominal suffix of the 3rd pers. with the noun, since כּוֹסוֹ signifies as much *equus suus* (prop. *sui*, genit.) as *equus ejus*; c) by circumlocution with substantives, especially נָפֶשׁ, e. g. לֹא יָדַע נַפְשִׁי I know not myself, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ בְּקִרְבָּהּ within herself (prop. *in her inner part*), Gen. xviii. 12. Comp. Rem. 3.

The Arabic, in a similar manner, expresses the idea *self* by *soul, spirit*, and so the Sanskrit (*âtman*); the Arabic also by *eye*; the Rabbinic by עֵצֶם, עֵצֶם, גּוּיָה, גּוּיָה *bone, body*; the Amharic by ראש *head*; the Egyptian by *mouth*.† Comp. in middle High German *mîn lip, dîn lip*.

2. The personal or demonstrative pronoun is generally omitted (comp. 123, 2) before אֵשֶׁר in all the cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as מַה־שֵּׁי that which, Eccles. i. 9; iii. 15.

Rem. 1. *Each, every one*, with reference to a person, is expressed by אִישׁ a man, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 111, 1); by repetition בְּבֹקֶר בְּבֹקֶר every morning; also by the plural לְבֹקְרִים every morning, Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by אֲדָם Lev. i. 2; *anything, something* (especially in connexion with a negation), by כֹּל־דְּבָר, דְּבָר without the article. Comp. besides, § 122, 3.

3. *Self* is expressed, independent of No. 1, c, in reference to persons or things, by הוּא, הוּא, as אֲרָנִי הוּא the Lord he, i. e. the Lord himself, Is. vii. 14; הַיְהוּדִים הֵמָּה the Jews themselves, Est. ix. 1. *The same* is הוּא, הוּא with the article; e. g. הָאִישׁ הַהוּא Job i. 1, *the same man*, הוּא אֵת at the same time (but this signifies also *that man, at that time*, comp. § 122, 1). In reference to things, the noun עֵצֶם prop. *bone, body* (in this case fig. for *essence, substance*), is also employed as a periphrasis for the pronoun; e. g. הַיּוֹם הַזֶּה בְּעֵצֶם הַיּוֹם on the self-same day, Gen. vii. 13; comp. בְּעֵצֶם הַמְבוֹ in his very prosperity, i. e. in the midst of his prosperity, Job xxi. 23.

4. *The one—the other (alter—alter)* is expressed by אָהָר or אָהָר repeated, or by אִישׁ with אָהָר brother or רֵעַ friend; and where the feminine is required, by אִשָּׁה woman, with אָהוּת sister or רֵעוּת friend; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same

\* So also in the German of Luther's time, as *er machte ihm einen Rock* (where *ihm* stands for *sich*), which may be literally rendered into old-fashioned English thus, *he made him (i. e. for himself) a coat*.—TR.

† M. G. Schwartze, *Kopt. Gram.* Berlin, 1850, p. 346, 351.

gender. See the Lex. under these words. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, *אֵישׁ מֵעַל אֶת־יָדוֹ* *the one from the other*, i. e. *from one another*; Ex. xxvi. 3, *five curtains shall be joined* *אֶל־אַחֲרֵיהֶן* *to one another*. (But comp. Ex. xxxii. 27, for the usual sense of these words.)

5. *Some* is often expressed by the plural form alone, as *יָמִים* *some days* Dan. viii. 27, *יָמִים* *some years* Dan. xi. 6, 8; and sometimes by *אֲנִי* *sunt qui* Neh. v. 2—4.

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## CHAPTER III.

### SYNTAX OF THE VERB.

#### SECT. 125.

##### USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some *variety* in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary, each of them has its distinct sphere, as already intimated in the first Note in § 47. The *Preterite* serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The *Future* [called also *Imperfect* and *Tempus Infectum*], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the Optative, the Jussive, and the Subjunctive. We must further add the peculiarity of the Hebrew diction already mentioned in § 49, viz., that of joining, by means of *Vav conversive*, Futures to a Preterite and Preterites to a Future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as *tenses*, but as designed originally to express distinction of *mood*\* rather than relations of *time*.

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\* Much nearer the mark would be the distinction of them into *Actio perfecta* and *Actio infecta*, according to the designation introduced into Latin grammar after Varro.

As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlvi. 4, אָשָׂא וְנָגַי אֲשֶׁר עָשִׂיתִי וְנֹגַי אֲשֶׁר אֶעֱשֶׂה *I have done it, and I will (still) bear (you)*; and vs. 11, דִּבַּרְתִּי וְיָבִיאוּ אֵת אֲשֶׁר אָמַרְתִּי וְיָבִיאוּ אֵת אֲשֶׁר אָמַרְתִּי *I have spoken it, and will bring it to pass; I have purposed, and will accomplish it*; Deut. xxxii. 21; Nah. i. 12; 1 Kings ii. 38.

## SECT. 126.

## THE USE OF THE PRETERITE.

The Preterite stands—

1. In itself and properly, for *absolutely and fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לְךָ *who has declared to thee?* vs. 13, *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, *in the beginning God created* (Pret.) *the heaven and the earth* (comp. iv. 1; xxix. 17). Job i. 1, *there was* (Pret.) *a man in the land of Uz*; ii. 10.

For this latter purpose, the *Future with Vav conversive* is commonly used in continued narrative (see § 129, 1).

2. For the *Pluperfect*. Gen. ii. 2, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had done*; vs. 5, *Jehovah had not yet caused it to rain*; vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our *Present*, where this denotes, a) a condition or attribute already long continued and still existing, as יָדַעְתִּי [comp. *oïda*] *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאתִי *I hate*,\* Ps. xxxi. 7; צְדִיקָתִי *I am righteous*, Job xxxiv. 5; גְּדֹלָתְךָ *thou art great*, Ps. civ. 1; קְטַנּוּתִי *I am little*, Gen. xxxii. 11; or, b) a permanent or habitual action (often in statements of general experience), e. g. אָמַרְתִּי *I say, I mean*, Ps. xxxi. 15, Job vii. 13.—Ps. i. 1, *happy the man who walks (הֹלֵךְ) not in the counsel of the ungodly, nor stands (עֹמֵד) in the way of sinners, nor sits (יֹשֵׁב) in the seat of scorers*; x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 127, 2). Accordingly, we find in nearly the same sense לֹא יָבִיאוּ Ps. xl. 13, and לֹא אֹכַל Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

\* Similar in Latin are *novi, memini, oï.*

4. Even for the *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished, being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, *I give* (נָתַתִּי) *to thee the field*; vs. 13, *I give* (נָתַתִּי) *money for the field*; particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, (perhaps, with reference to the divine counsel, where it is present as an accomplished fact,) e. g. פָּרִיתָהּ אֹתִי יְהוָה *thou deliverest me, O Jehovah*, Ps. xxxi. 6; hence frequently used in lively representations of the future, and in *prophecies*, e. g. Is. ix. 1, *the people who walk in darkness see* (רָאוּ) *a great light*; v. 13, *therefore my people goes into captivity* (גָּלָה); verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, see, e. g., Is. v. 12; Prov. i. 22; Job iii. 17, 18.

In Arabic, the Preterite, made still stronger by the particle *ف*, is likewise employed in emphatic promises, etc. They say, *I have already given it to thee*, meaning, it is as good as done. A similar usage is that of the Lat. *perii*, Gr. ὄλωλα, διέφθορα. (II. 15, 128).

5. For those *relative tenses*, in which the past is the principal idea, viz., *a*) for the *Imperfect Subjunctive* (which is, however, expressed by the Fut. also, § 127, 5); e. g. Is. i. 9, *we should have been* [essemus] *as Sodom, we should have resembled Gomorrha*; Job iii. 13; *b*) for the *Pluperfect Subjunctive*, Is. i. 9, *if he had not left*; Num. xiv. 2, *if we had but died!* (לוֹ with the Future would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, *I should be as if I had never been*; *c*) for the *Future Perfect* (*futurum exactum*), e. g. Is. iv. 4, *when he shall have washed away, prop. he has washed away*; vi. 11.—Gen. xliii. 14, *if I am bereaved* (for, if I shall be, *ubi orbus fuero*), *then I am bereaved* (the language of desponding resignation).

\* \* \* \* \*

6. In all the foregoing cases, we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction *ו* (*Vav conversive of the*

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\* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14. וְעֵשִׂיתָנָא עִמָּדִי הֶסְדֵּר וְהִזְבַּרְתָּנִי וְגו' *and do thou a kindness I pray, to me* (prop. thou surely dost kindness to me, I hope), *and make mention of me to Pharaoh*. The addition of *נ* makes this sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes and obtestations. In Heb. further, Job xxi. 16, *the counsel of the wicked be far from me!* xxii. 18. Comp. the use of the Preterite when following the Imperative, in No. 6, c.

*Preterite*). It then takes the tense and mood of the verb going before, and it shifts the tone forward, as explained above in § 49, 3. Hence it stands—

a) Most frequently for the *Future*, when that tense goes before it, e. g. Gen. xxiv. 40, *Jehovah will send his angel וְהִצִּילֶנּוּ וְרִבְּבֶנּוּ* and prosper thy way (prop. and then he prospers). Judges vi. 16; 1 Sam. xvii. 32. Here the Future, in the progress of the discourse, passes over by means of the Pret. into easy description, and the sense of the Pret. follows the usage explained in No. 4 above; also—

b) For the *Present Subjunctive*, when the preceding Future form has this sense (according to § 127, 3); e. g. Gen. iii. 22, *lest he put forth his hand and take and eat פֶּן יִשְׁלַח יָדוֹ וְלָקַח וְאָכַל*); xxxii. 12; xix. 19; Num. xv. 40; Is. vi. 10.

c) For the *Imperative*, when a verb in that form goes before; e. g. Gen. vi. 21, *take for thyself and gather לָקַח לְךָ וְאָסַפְתָּ*); Gen. xxvii. 43, 44; 1 Ki. ii. 36. As in the case under letter a, the command here passes over into a description of that which is to be done. At times the Pret. in this sense is put separate from the *Vav*, as in Ps. xxii. 22.

d) For the *past* or the *present* time, according as the preceding Pret. or Fut. may require.

Rem. 1. The *Pret.* with *Vav conv.* relates to futurity, also when it is not preceded by a *Future tense*, but by some other indication of futurity. Exod. xvi. 6, 7, *at even, then ye shall know*; xvii. 4, *yet a little while וַיִּקְלְלוּנִי* and they will stone me; 1 Sam. xx. 18; 1 Ki. ii. 42; Eze. xxxix. 27. After a participle which relates to futurity 1 Ki. ii. 2.

The *Pret.* with *Vav conv.* may be thus employed in the sense of the *Fut.* (and *Imp.*), even when there is no indication of futurity, e. g. after antecedent clauses which imply, a) a cause, or, b) a condition. Comp. for letter a, Num. xiv. 24, *because another spirit is with him וַהֲבִיאֲתִי* and (therefore) I will bring him; and without the causal particle, Gen. xx. 11, *there is no fear of God in the place וַהֲרַגְנִי* and (therefore) they will kill me (for because there is, etc.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, *for thy name's sake וְסָלַחְתָּ* so forgive (or thou wilt forgive). For letter b, Gen. xxxiii. 10, *if I have found favour וְלָקַחְתָּ* then take; and without the conditional particle (§ 155, 4, a), Gen. xlv. 22, *should he leave his father וְנָתַתָּ* then he (the father) would die; xxviii. 20; xlii. 38; Is. vi. 7, *lo, this touches thy lips וְנָקַר* and so is taken away thy iniquity.—Also to other very various specifications of the present we find appended by means of ׀ with the *Pret.* those of the future (e. g. Judges xiii. 3, *thou art barren וְיָלְדֶיךָ* but thou shalt conceive and bear; 1 Sam. ix. 8, *here is the fourth part of a shekel וְנָתַתִּי* that will I give), or expressions of a wish (e. g. Ruth iii. 9, *I am Ruth וְנִפְרָשְׁתָּ* then spread), or also of interrogation (e. g. Exod. v. 5, *the people are many in the land וְהִשְׁפַּתְתָּם* and will you let them rest? Gen. xxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like *וַיְהִי* and it came to pass in the language of history) is *וְהָיָה* and it will come to pass. This is found both with a preceding Future and without it (see Rem. 1), especially when a particular time is named, as Is. vii. 18, *וְהָיָה בְיוֹם הַשָּׁרָק*.

## SECT. 127.

## USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 128). The *Vav conversive* also has a very extensive influence on the force of this tense (§ 129). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations, for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands—

1. For strictly *future* time: Gen. ix. 11, **לֹא יִהְיֶה עוֹר מַבּוּל** *there shall not again be a flood*; also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, *the first-born who was to reign (regnaturus erat)*.

2. For *present* time; 1 Kings iii. 7, **לֹא יָדַע** *I know not*; Is. i. 18, **לֹא אוּכַל** *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths (where the Pret. also is used, but less frequently, § 126, 3, a, b, c. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews*; Job iv. 17, *is man more just than God?* ii. 4; Prov. xv. 20, **בֶּן־הַכֶּם יִשְׂמַח אָב** *a wise son gladdens a father*; and very often so in Job and Proverbs.

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e. g. Job i. 7, **מֵאַיִן תָּבֹא** *whence comest thou?* Gen. xvi. 8, **מֵאַיִן תָּבֹא** *whence didst thou come?*

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some other condition. It stands—

- a) For the Subjunctive after particles signifying *that, that not (ut, ne)*, as אֲשֶׁר, בִּי אֲשֶׁר, לְמַעַן אֲשֶׁר, and לְמַעַן (without אֲשֶׁר), also יַעַן אֲשֶׁר *that, in order that*;\* e. g. Gen. xi. 7, אֲשֶׁר לֹא יִשְׁמְעוּ that they may not understand; Num. xvii. 5, לְמַעַן אֲשֶׁר לֹא יִקְרַב that there come not near; Deut. iv. 1, לְמַעַן תִּהְיוּ that ye may live; Eze. xii. 12, יַעַן אֲשֶׁר לֹא יִרְאֶה that he see not; and after כִּן that not, lest, e. g. כִּן יִשְׁלַח יָדוֹ Gen. iii. 22.
- b) For the Optative; Job iii. 3; יִאבֵד יוֹם p<sup>er</sup>eat dies; vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 128, 1, 2), followed often by the particle נָא; † e. g. יִגְמַרְנָא, Ps. vii. 10, O that might cease—! יִדְבַרְנָא עֲבָדְךָ Gen. xlv. 18, might thy servant speak, for let thy servant speak; ver. 33, יִשְׁבֶּנָא may he now abide. Yet, at times, the full form is employed even where the shortened one clearly exists, e. g. תִּרְאֶה let appear, Gen. i. 9; comp. xli. 34; יִרְאֶה אל Job iii. 9.
- c) For the Imperative, the place of which it always supplies in *negative* commands (prohibitions). When it expresses prohibition, it is preceded by לֹא, as לֹא תִגְנוֹב thou shalt not steal Exod. xx. 15; when dehortatory, by אַל, as אַל תִּירָא fear not Gen. xlvi. 3; Job iii. 4, 6, 7 (and in this connexion with אַל the jussive or shortened form is proper to be used, § 128, 2). It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46); e. g. יְהִי אֹר let light be, Gen. i. 3; יוּמַת let him be put to death, Ex. xxxv. 2, 1 Ki. ii. 24. Comp. § 128, 2.
- d) For the so-called Potential, where we use *may, can, might, could, ought, etc.*; e. g. Gen. ii. 16, אָכַל תֹּאכַל thou mayest eat; Prov. xx. 9, מִי יֹאמַר who can say? Gen. xliii. 7, הֲיָדַע נָדַע could we know? Gen. xx. 9, אֲשֶׁר לֹא יַעֲשֶׂו that ought not to be done.

4. Even for time *past*. It is thus used chiefly in these cases:

- a) After the particles אָז then, † טָרַם not yet, בְּטָרַם (when not yet) before; e. g. Jos. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ then spake Joshua; Gen. ii. 5, טָרַם יְהוָה there was not yet; Gen. xxxvii. 18; בְּטָרַם תֵּצֵא before thou comest forth, (*priusquam*

\* When these particles have a different signification, the Future is not used; e. g. יְיָ because, with the *Pret.* Judges ii. 20, אֲשֶׁר because, Gen. xxxiv. 27.

† The particle נָא (§ 105) gives to the verb the force of a request and of a wish. On its use with the first person, see § 128, 1.

‡ When אָז signifies *then* in respect to future time, this form of the verb has a future sense (Ex. xii. 48).



*evires*), Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)

b) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something unfinished and yet to be, is properly expressed by the Future. Job i. 5, *thus did* (יַעֲשֶׂה) *Job continually*; xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings iii. 4 (*a thousand burnt-offerings he offered*, יַעֲלֶה) Is. x. 6; Ps. xxxii. 4; xlii. 5.

Yet also—

c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, *perish the day*, בּוֹ אֶלְדֶּר בּוֹ *in which I was born*; vs. 11, לָמָּה לֹא נִרְהָם צָמוּת *why died I not from the womb?* iv. 12, 15, 16; x. 10, 11; very notable also is Judges ii. 2.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, גַּם כִּי-אֶלֶךְ . . . . *even if I should go . . . . I should not fear*; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I should not know myself* (if I spoke otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16; vi. 14. In this case, also, the shortened form is properly used (§ 128, 2, c).

SECT. 128.

USE OF THE LENGTHENED AND SHORTENED FUTURE (COHORTATIVE AND JUSSIVE).

1. The Future as lengthened by the ending הַ־ (the *Cohortative*) is used almost exclusively in the first person; and is expressive of *purpose* or *endeavour* (see § 48, 3). Hence this form is employed, a) to express excitement of one's self, or a determination, spoken with some degree of emphasis. Ps. xxxi. 8, אֲנִלֶּה וְאֶשְׂמַח *let me be glad and rejoice!* ii. 3; וְנִתְקַה *come! let us break asunder.* Also, with less emphasis, in soliloquy; Ex. iii. 3, אֶפְרָאֵנָה וְאֶרְאֶה *I will turn aside now and see*; Gen. xxxii. 21. b) To express a wish, a request (for leave to do something); Deut. ii. 27, אֶעֱבְרָה *let me pass through*; Num. xx. 17, נֶעְבְּרָה־נָּא *let us pass through, I pray thee.* c) When a purpose is expressed, and the verb is commonly joined by ׀ to a preceding Imperative; Gen. xxvii. 4, בְּרִיחַ וְאֶכְלֶה *bring it hither, and I will eat* = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently, d) it stands in conditional sentences with *if, though*, expressed or implied, Job

xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover, it stands, *e*) frequently after *Vav conversive* (§ 49, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the *Jussive*) is used principally, *a*) in the expression of command or wish, as **תֹּצִיא** *proferat* Gen. i. 24, **תֹּצִיא** *proferet* Is. lxi. 11, **יָקֻם** *sistat* Jer. xxviii. 6, **לִי יְהִי** *utinam sit* xxx. 34, also joined to a preceding Imperative by **!** (comp. No. 1, *c*), Ex. viii. 4, *intreat Jehovah* **וְיָבֵר** *and may he take away* = that he may take away; x. 17; Judges vi. 30; 1 Kings xxi. 10; Esther vii. 2 (**וְתֵשֵׁט**). *b*) In dissuasion, or negative entreaty, as **לֹא תֵשֵׁב** *bring not again* Gen. xxiv. 8; 1 Ki. ii. 6; **אַל-תִּשְׁחַת** *destroy not* Deut. ix. 26, in the tone of entreaty **אַל-תִּשָּׁב אֶת-רַפְּנִי** *turn me not away*, 1 Kings ii. 20, of warning **אַל יֵאֱמָן** *ne confidat* Job xv. 31, xx. 17.\* *c*) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus, Ps. xlv. 12 (**וְיִתְאוּ**); civ. 20 (**תִּשָּׁת** and **וְיִהִי**); Hos. vi. 1 (**וְיָ**); Is. i. 2 (**תָּמַת**); Gen. iv. 12 (**תִּקְרָה**); Lev. xv. 24 (**תִּהְיֶה . . . אִם**); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (**וְיֵצֵל**). *d*) After *Vav conversive* (§ 49, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4, and § 127, 3, *b, c*), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense, e. g. Ps. xxv. 9. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by *it may be, it might, could, should, must be*, according as the sense and context of each passage may require.

## SECT. 129.

### USE OF THE FUTURE WITH VAV CONVERSIVE.

1. The Future with *Vav conversive* (**וְיִקְבֹּל** *and he killed*, § 49, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a *Preterite*, and then proceeds in the *Future* with *Vav conversive*; which is the most usual way of relating past events; † e. g. Gen. iv. 1, *and Adam knew* (**וְיָדַע**) *Eve his wife, and she conceived and bare* (**וַתֵּלֶד וַתֵּבֵר**) *Cain*; vi. 9, 10, etc.; x. 9, 10, 15, 19; xi. 12—15, 27, 28; xiv. 5, etc.; xv. 1, 2; xvi. 1, 2; xxi. 1, etc.; xxiv. 1, 2; xxv. 19, 20, etc.; xxxvi. 2—4; xxxvii. 2. ‡

\* On the cases under *a* and *b*, see above in § 127, 3, *b* and *c*.

† This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as *relatively future*, i. e. as later than and subsequent to what had been expressed by the preceding *Preterite*. This conjecture will obviously hold good in the first example given above. Compare Rödiger's own view of the *Preterite* in § 125.—Tr.

‡ The preceding *Pref.* is, at times, only implied in the sense, e. g. Gen. xi. 10, *Shem (was) 100 years old* **וְיִזְכֹּר**

2. If there be, however, any connexion with an earlier event, the *Fut.* with *Vav conv.* may even begin a narrative or a section of one. In this case we find a very frequent use of וַיְהִי (καὶ ἐγένετο) and it happened Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1;\* וַיֹּאמֶר יְהוָה and Jehovah said xii. 1.

This use of the Future is found also, especially, a) after an antecedent clause, e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected Jehovah's word* וַיִּצְאָךְ יְהוָה therefore he rejects thee, Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; b) after an absolute noun, e. g. 1 Kings xii. 17, *as to the children of Israel*, וַיִּמְלֹךְ עָלֵיהֶם רְחֹבָעַם so Rehoboam reigned over them; ix. 21; Dan. viii. 22.†

The *Vav conv.* (ו) may be rendered *that* in sentences like the following: Ps. cxliv. 3, *what is man* וַתִּדְרֹעְהוּ that thou takest knowledge of him! (comp. Ps. viii. 5, where כִּי is used); Is. li. 12, *who art thou* וַתִּירָא that thou shouldst be afraid? But the idea in the former passage (Ps. cxliv. 3) is this, how insignificant is man! and yet thou dost notice him.

3. As to the relations of time indicated by this *Future of consecution* (see Note \*, p. 83), we may remark that, in accordance always with the preceding tense, it may refer—

a) To the present time, viz., in continued descriptions of it, when preceded by a *Preterite* (in the sense of a *Present*), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a *Future* (as a *Present*), Job xiv. 10; 1 Sam. ii. 29; or a *Participle*, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

b) Less frequently to futurity, when preceded by a *Preterite* (as a *Future*), Is. v. 15, 16, xxii. 7, 8; Joel ii. 23; Micah ii. 13; Ps. cxx. 1; or by a *Jussive*, Joel ii. 18, 19; or by an *Imperative*, Ps. l. 6 (also when joined to a clause without a verb, e. g. Gen. xlix. 15, or to an absolute noun, e. g. Is. ix. 11, or when it turns to the future, e. g. Is. ii. 9, ix. 13).

The form וַיְהִי stands for *then had been* in dependent clauses after לוֹא, e. g. Is. xlvi. 18, 19; and וַיֹּאמֶר in a conditional clause, e. g. Ps. cxxxix. 11 and (if) I should say (comp. the common Future, § 127, 5).

## SECT. 130.

### THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 23, sometimes with נָא, verse 22;

and he begat, x. 1. So also in this sentence, on the third day וַיִּשָּׂא אֶת־עֵינָיו and he lifted up his eyes; in full it would be, it happened on the third day that—, Gen. xxii. 4; Is. xxxvii. 19; vi. 1.

\* This connexion is customary when a specification of time is to be made, e. g. Gen. xxii. 1, וַיְהִי אַחֲרֵי הַדְּבָרִים, וַיִּשָּׂא אֶת־עֵינָיו and it happened after these things, that God tried; xxvi. 8, וַיִּשְׁקָה וַיִּשְׁקֵם הַיְמָיִם וַיִּשְׁקָה וַיִּשְׁקֵם הַיְמָיִם and it happened after these things, that God tried; xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in Gesenius's *Theor. Ling. Hebr.* p. 372. In a similar way, we found וַיְהִי used of the Future in § 126, Rem. 2.

† On the sentences which begin with the *Infinitive* or *Participle*, and then proceed with this *Future of consecution*, see § 132, Rem. 2, and § 134, Rem. 2.

Is. v. 3), wish (Ps. viii. 2, and with לִי, Gen. xxiii. 13), permission (2 Sam. xviii. 23; Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence, in prophetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard, for thou wilt make*. These may be either, *a) promises*, Ps. cxxviii. 5, *thou shalt see* (רָאִה) *the prosperity of Jerusalem*; Is. xxxvii. 30; lxxv. 18; Ps. xxii. 24; Gen. xx. 7; or, *b) threatenings\** Is. xxiii. 1, *howl, ye ships of Tarshish, for ye shall (will) howl*; vs. 2, 4, x. 30, xiii. 6. In all these cases the use of the Imp. approximates much to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle אַךְ *age!* (§ 105), thus, in the sense of *command*, both the milder (*do now this or that*), e. g. Gen. xxiv. 2, and the sterner or menacing, e. g. Num. xvi. 26; xx. 10; and in the sense of *entreaty*, e. g. אַךְ אֶתְּרִי נָא Gen. xii. 13. In the sense of ironical permission we have אַךְ עֲקִרְיִינָה *only persist!* Is. xlvi. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and*; *a)* where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like *divide et impera*), e. g. Gen. xlii. 18, וְאֵת עֵשׂוֹ וְהָיוּ *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open (be wakeful, active), and thou shalt have plenty of bread*; Ps. xxxvii. 27 (comp. vs. 3); Prov. vii. 2; ix. 6; Job xxii. 21; Is. xxxvi. 16; xlv. 22; Hos. x. 12; Amos v. 4, 6; *b)* where a threat is expressed, and the first Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, רָעוּ עַמִּים וְהָתוּ *rage on, ye people, and ye shall surely be dismayed*; Is. xxix. 9. Instead of the second Imp. the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 126, 6, c, § 127, 3, c, and § 128, 2.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the *third* person (*let him kill*). Among the examples adduced of this usage is Gen. xvii. 10, כָּל־זָכָר לְכֶם הַיּוֹלֵךְ *every male among you shall be circumcised*. (In verse 12, יִפּוֹל is used. But הַיּוֹלֵךְ is the Infinitive which gives the same sense, § 131, 4, b.) Equally mistaken are the other examples, viz., Ps. xxii. 9 (לֵל Inf.); Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2nd person).

\* Analogous is the form of menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo*, Plaut. Curculio, IV. 4, 12.

## SECT. 131.

## USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle.\* The most important cases of its use are—

1. When it is governed by a *transitive verb*, and consequently stands as an accusative. Is. xlii. 24, **לֹא אָבוּ הַלֹּךְ** *they would not go*; vii. 15, **בָּרַע וּבָחֹר, מֵאוֹס לְרַעְתּוֹ** *until he learn to refuse the evil, and choose the good*; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *behold! joy and gladness, הָרוּג בָּקָר וְשָׁחַט צֹאן וּנְיָ the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*) Is. v. 5, *I will tell you what I will do to my vineyard פָּרוּץ גִּדְרוּ . . . פָּרוּץ מִשְׂוֹפְתּוֹ הִכָּר* *the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do.*

2. When it is in the accusative and used *adverbially*† (in Latin as *gerund* in *do*); e. g. **בֵּנֵי הַיֵּטֵב** *bene faciendo* for *bene*, **הַרְבֵּה** *multum faciendo* for *multum*. Hence—

3. When it is used for emphasis in connexion with a *finite verb*:

a) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*. 1 Sam. xx. 6, **נִשְׂאָל נִשְׂאָל מִמֶּנִּי** *he urgently besought of me*; Gen. xliii. 3, *he strictly charged us (הָעֵד הָעֵד)*. A very clear example is in Amos ix. 8, *I will destroy it from the face of the earth, except that I will not utterly destroy (לֹא הִשְׁמִיר אֶשְׁמִיר) the house of Jacob*. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the tone of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), and contrasts; Gen. xliii. 7, *could we (then) know? xxxvii. 8, הַמְּלוֹךְ הַתְּמָלָךְ עָלֵינוּ* *wilt thou (indeed)*

\* Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first; and the second, before which it is to be supplied by the mind, stands in the absolute form, as **לֶאֱכַל וְשָׁתוּ** *to eat and (to) drink*, Ex. xxxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xlv. 17. This case is analogous with that explained in § 121, 3. Comp. also No. 4. a, of this section.

† On the accusative as a *casus adverbialis*, see § 118. In Arabic it takes, in this case, the sign of the accusative. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the accusative of the Infinitive, to which No. 4 also is to be referred.

rule over us? xxxi. 30, *hadst thou even gone\** (הָלֹךְ הָלַכְתָּ), *since thou didst so earnestly long* (נִכְסַף נִכְסַפְתָּ); Judges xv. 13, *we will bind thee, but we will not kill thee*; 1 Sam. ix. 6; 2 Sam. xxiv. 24; Hab. ii. 3.

- b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* or *lasting* action. Is. vi. 9, שָׁמְעוּ שָׁמְעוּ *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שָׁפוט *and he will always be playing the judge!* Two Infinitives absolute may be thus used; 1 Sam. vi. 12, הָלְכוּ הָלֹךְ וּנְעוּ *they went going on and lowing, for they steadily went on lowing*; 1 Kings xx. 37. Instead of the second Inf., a finite verb is sometimes used (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; xlv. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity stands always *before*, and in Arab. always *after*, the finite verb.—When a negative is used it is commonly placed between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the finite conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13; xl. 15), but also that of Kal (e. g. טָרַף טָרַף Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*; e. g. Gen. xxvi. 13, וַיִּגְדַּל הָלֹךְ הָלֹךְ וַיִּגְדַּל *he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, וַיִּשְׁבּוּ הַמַּיִם . . . וַיִּשְׁבּוּ הָלֹךְ *and the waters flowed off continually*. (The participial construction is also frequent here; e. g. 1 Sam. ii. 26, וַיִּגְדַּל וַיִּגְדַּל הַנְּעִיר שְׁמוּאֵל הָלֹךְ וַיִּגְדַּל וַיִּגְדַּל *the child Samuel went on increasing in stature and in goodness*; 2 Sam. iii. 1.) A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz.—

- a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied. (Comp. § 121, 3.) So with the *Pret.* Dan. ix. 5, מָרְדְּנוּ וְסוּר *we have rebelled and (we have) turned away*; Gen. xli. 43, הִצִּיט הָרִכְשָׁה *he caused him to ride in the second chariot, and placed him*; 1 Sam. ii. 28; Jer. xiv. 5. With the *Fut.*, Jer. xxxii. 44, יִקְנוּ אֲדָמָה וְיִכְתְּבוּ וְיִשְׁמְרוּ *they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses* (three Infinitives), Num. xv. 35.

\* As much as to say, I understand well wherefore thou art *gone*, viz., from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas*.

b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person, which the connexion requires; e. g. it stands a) for the *Pret.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. xxi. 5, עָרוֹף הַשְּׁלֵתָן צָפָה הַצְּבִית אָכֹל שָׂתָה to *prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare*, etc.; lix. 4; Hos. iv. 2; Eze. i. 14; Job xv. 35. Also, β) for the *Fut.* in its proper sense. 2 Kings iv. 43, אָכֹל וְהוֹתֵר to *eat and to leave thereof* (sc. ye shall do); γ) most frequently for the emphatic *Imp.*, as Deut. v. 12. שָׁמֹר to *observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר to *remember* (oughtest thou); hence, with the full form, שָׁמֹר הַשְּׁמֵרוֹן, Deut. vi. 17; זָכֵר הַזְּכוֹר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכֹל וְשָׂתוּ to *eat and to drink!* (sc. let us eat and drink); 1 Kings xxii. 30 to *disguise myself and go* (will I do).

Rem. 1. The *Inf.* for the *finite verb* is seldom found in connexion with the subject, as in Job xl. 2; Eze. i. 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do*; it is connected with a finite verb in Neh. i. 7 (הַבֵּל), Ps. l. 21 (הַיִּיחַת), Ruth ii. 16 (שָׁל), Num. xxiii. 25 (קָב).

## SECT. 132.

## INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus, it is found, a) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הִיזֵת הָאָדָם לְבַדּוֹ *not good* (lit. *the being of man in his separation*) *that man should be alone*; b) in the genitive, Gen. xxix. 7, עֵת הָאֶסְפָּה *tempus colligendi*, here is to be referred the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2; c) in the accusative, 1 Kings iii. 7, לֹא אֵרָע לֹא יָצֵאת וְבֹא *I know not (how) to go out and to come in*, prop. *I know not the going out and coming in*. (In this case the *Inf. absol.* may also be used, § 131, 1.)

2. For the construction of the *Inf.* with prepositions, as in the Greek ἐν τῷ εἶναι, the German [and English] languages generally employ a finite verb with a conjunction which expresses the import of the preposition; e. g. Num. xxxv. 19, עַל אֶמְרֶךָ *when he meets him*, prop. *in his meeting with him*. Jer. ii. 35, כִּי אָמַרְךָ *because thou sayest*, prop. *on account of thy saying*. Gen. xxvii. 1, הָיוּ עֵינָיו כְּחַשְׁמַל *his eyes were dim* so that he could not see (comp. the use of מִן before a noun to express *distance*

from, and the *absence* or *want* of a thing). The lexicon must be consulted for particular information on the use of the different prepositions.

3. With respect to relations of time, the Infinitive refers also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, בְּהִבְרָאם when they were created (prop. *in their being created*).

Rem. 1. הָיָה לַעֲשׂוֹת (or לַעֲשׂוֹת הָיָה with the omission of הָיָה) signifies, 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. *I am to play*), as Gen. xv. 12, וַיְהִי הַשָּׁמַיִשׁ לְבוֹא and the sun was about to go down. Hence, it serves for a periphrasis of the *Fut.*, 2 Chr. xxvi. 5, וַיְהִי לָרֵשֶׁת אֱלֹהִים and he served God; without הָיָה in Is. xxxviii. 20, יְהוָה לְהוֹשִׁיעַנִי *Jehovah saveth me*; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do for it must be done* (comp. *I am to give*). Jos. ii. 5, וַיְהִי הַשַּׁעַר לִסְגּוֹר and the gate was to shut for was to be shut. More commonly without הָיָה; 2 Kings iv. 13, מַה לַּעֲשׂוֹת what (is) to be done; 2 Chr. xix. 2. Also, 3) *He was able to do* (comp. the Latin *non est solvendo*). Judges i. 19, לֹא לְהוֹרִישׁ he could not drive out.\*

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus, a Pret. follows, in Amos i. 11, וַיִּשְׁתַּח הַחַמִּי—עַל רִדְפוֹ—*because he pursued—and stifled his compassion*; Gen. xxvii. 45; a Fut. with *Vav conv.* in Gen. xxxix. 18, וַאֲקַרָא קוֹלִי בְּהִרְיָמִי קוֹלִי וְאָקַרָא when I raised my voice and cried. Is. xxx. 12, xxxviii. 9; most commonly a Fut. with only ׀ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 134, Rem. 2.)

## SECT. 133.

### CONNEXION OF THE INF. CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence, in transitive verbs, it takes the accusative of the object; e. g. Num. ix. 15, הָקִים אֶת-הַמִּשְׁכָּן to set up the Tabernacle; 1 Sam. xix. 1, הָרַג אֶת-דָּוִד to kill David; Gen. xviii. 25, הָרַג צְדִיק to kill the righteous; 1 Kings xii. 15; xv. 4; 2 Kings xxi. 8; Eze. xliv. 30; Lev. xxvi. 15, עֲשׂוֹת אֶת-כָּל-מִצְוֹתֵי to do all my commands; Gen. xix. 29, בָּהִפְךָ-אֶת-הָעָרִים when he overthrew the cities; Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט to do judgment.† In like manner it takes the accusative of the pronouns, e. g. אֶתְךָ לְמַעַן הָקִים אֶתְךָ in order to establish thee, Deut. xxix. 12; הָשִׁיבֵנִי to bring me back, Jer. xxxviii. 26; לְהָרְגֵנִי to slay me, Ex. ii. 14; לְבַקֶּשְׁנִי to seek me, 1 Sam. xxvii. 1;

\* This sense is necessary from the context, and in the parallel passage Jos. xvii. 12 it is expressed by יָבִילִי לְהוֹרִישׁ. Comp. also the Hebrew לֹא יֵאָמַר non licet mihi, and the Syr. לֹא יִשְׁתַּח לִי non possum (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 114, 2), which construction is common in Arabic; but since in other instances אֶת is used, and since a form like הָקִים never occurs in such connexion, which form would decidedly mark the *constr. state* and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, the object of the Inf. to be in the accusative. Compare Nos. 2. and 3.



v. 10; xxviii. 9; 1 Chron. xii. 17; Gen. xxv. 26, בְּלֶדֶת אֲתָם *quum (mater) eos pareret*. If the finite verb governs two accusatives, then they will be employed also with the Infinitive, as אֲחַרֵי הוֹדִיעַ אֱלֹהִים אֶתְּךָ אֶת-כָּל-זוֹאת *since God has shown thee all this* Gen. xli. 39.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as רְעָה אֶת-יְהוָה *knowledge of Jehovah* (prop. *the knowing Jehovah*), Is. xi. 9, לִירְאָה לִירְאָה *to fear me* Deut. v. 26, Is. xxx. 28, lvi. 6.\*

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative; e. g. 2 Chron. vii. 3, רָדַת הָאֵשׁ *the descending of the fire*; Ps. cxxxiii. 1, שָׁבַת אֲחֵים גַּם יַחַד *that brethren dwell together*; Ex. xvii. 1, there was no water לְשָׁתוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). The genitive relation of the subject is quite plain after Infinitives of feminine-ending, as in Is. xlvi. 9, בְּעֶצְמַת הַחֲבִירִים מְאֹד *although thy enchantments are very numerous*; Gen. xix. 16, בְּהַמֵּלֶת יְהוָה עָלָיו *by Jehovah's pity on him*; and also when it is expressed by a suffix, like בְּקִרְאִי *when I call*, Ps. iv. 2, 4 (yet also incorrectly בְּשׁוּבִי *when I return*, Eze. xlvi. 7, for בְּשׁוּבִי). On the contrary, the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these: Ps. xlvi. 3, בְּהִמְרוֹ אֶרֶץ *(not בְּהִמְרוֹ) when the earth moves*; Deut. xxv. 19, בְּהִנִּיחַ יְהוָה לְךָ *when Jehovah gives to thee rest*; 2 Sam. xix. 20, לְשׁוֹם הַמֶּלֶךְ אֶל-לִבּוֹ *that the king should lay it to heart*; also when the Inf. and the subject are separated, as in Judges ix. 2, הַמְּשִׁל בָּכֶם אִישׁ אִישׁ מִשָּׁל בָּכֶם אִישׁ *whether seventy men rule over you, or one man rules over you?* Job xxxiv. 22, לְהַסְתֵּר שָׁם פְּעָלֵי אָוֶן *that the evil-doers hide themselves there*; Ps. lxxvi. 10. See further in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e. g. in Deut. i. 27, בְּשִׂנְאָת יְהוָה אֲתָנוּ *because Jehovah hates us*; Is. xiii. 19, כְּמַהֲפַכַת אֱלֹהִים אֶת-סֹדֶם *as God overthrew Sodom*; Is. xxix. 13, רִאֲתָם אֶתִּי *their fearing me*; Gen. xxxix. 18, כִּהְרִמֵּי קוֹלִי *as I lifted up my voice*: but the nominative is found, e. g. in Is. x. 15, כִּהְנִיף אֶת-מְרִמּוֹ *as if the rod could shake them that lift it up* (where we should have had כִּהְנִיף, if שֶׁבַט were in the

\* Examples of an accusative of the object with the Inf. passive, see § 143, 1, a.

genitive). Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, *בְּשָׁמֹעַ הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים* as the king heard the word of the man of God. Gen. xiii. 10, Jos. xiv. 17, 2 Sam. iii. 11, Jer. xxi. 1, Eze. xxxvii. 13.

Now and then the order of the words is different, the object being put immediately after the Inf., and the nominative of the subject coming next (as a supplement) e. g. Is. xx. 1, *בְּשַׁלַּח אֹתוֹ* when Sargon sent him; Ezra ix. 8, *לְהַאִיר עֵינֵינוּ אֱלֹהֵינוּ* that our God enlighten our eyes; 2 Chron. xii. 1, *כִּהְבִּין מְלִכּוֹת רְחֹבָעַם* when Rehoboam had established the kingdom. Jos. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

## SECT. 134.

### USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as *מת* dying (Zech. xi. 9); *he who has died, dead* (very frequently so); *he who is to die* (Gen. xx. 3); *נֹפֵל* *he who falls, has fallen, will fall*; *עֹשֶׂה* *facturus* (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive Participles, therefore, stand also for the Latin Participle in *-ndus*, e. g. *נֹרָא* *metuendus, terrible*, Ps. lxxvi. 8; *מְהֻלָּל* *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes—

a) Most frequently the *Present*:\* Eccles. i. 4, *דֹּר הַלֵּךְ וְדֹר בָּא* one generation goes, another comes; vs. 7, *כָּל־הַנְּחָלִים הֹלְכִים* all the rivers flow; Gen. iv. 10. If the subject is a personal pronoun, it is either written, in its separate form, in immediate connexion with the Participle, as *אֲנִי אֶפְרָיִם* I fear Gen. xxxii. 12, *אֲנִי יְרָאִים* we are afraid 1 Sam. xxiii. 3; or it is appended as a suffix to the word *אֲנִי* (is), as Judges vi. 36, *אִם יִשָּׁע מוֹשִׁיעַ* if thou savest. In the same manner it is appended, in negative sentences, to *אִין*; e. g. *אִין אֵם אֵינְךָ מִשְׁלַח* if thou send not away, Gen. xliii. 5.

Hence, b) the *Future* (conceived of as present, comp. § 126, 4). Is. v. 5, *אֲנִי אֶפְרָיִם* what I do, for what I will do. Gen. xix. 13; xli. 25.

Also, c) the *Past*, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, *עוֹר יְהִי כִּדְבַר וְזֶה בָּא* the one (was) still speaking, and another came; vs. 17. Gen. xlii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23; 1 Ki. i. 5, 22. But it is also used with reference to past time, and even for the *perfect Preterite*, without any such connexion; e. g. Deut. iv. 3, *עֵינֶיכֶם הָרְאוּ* your eyes which have seen.†

With the verb *הָיָה* it serves to express the Imperfect.‡ Job i. 14, *הַבָּקָר הָיָה הֹרֵשׁוֹת* the oxen were ploughing, Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the three cases alluded to above, a, b, c, *הָיָה* is employed before the Participle for awakening special attention; e. g. (a) For the *Present*, *הִנֵּה הַנֶּבֶד הָרָה* behold! thou (art) with child,

\* In Syriac and Chaldee, it is more frequently used for the *Present* than in its proper signification as a Participle.

† For the use of the article here before the predicate, see § 110, 3, Rem.

‡ In Syriac, the Present is expressed by *interficiens ego* (comp. letter a), and the Imperfect by *interficiens fui = interficiebam*.

Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. (*b*) For the *Future*, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. (*c*) For the *Past*, Gen. xxxvii. 7; xli. 17.

2. By a change of construction, the Participle is often immediately followed by a finite verb; the pronouns *that, who*, etc. (אֲשֶׁר) implied in the Participle, must then be mentally supplied before the verb. So *Part.* and *Pret.* in Is. xiv. 17, *that made* (שָׂם) *the world as a wilderness, and* (who) *destroyed* (הָרַס) *the cities thereof.* Also *Part.* and *Fut. (Present)*, so that the second clause begins with *!* or without it, e. g. Is. v. 8, הוֹי כְּנִינֵי בַיִת גְּבוּיֵת שָׂרָה כְּשֶׂרָה וְקָרִיבוּ *woe to those who connect house with house, and* (who) *join field to field*; vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with *Vav conversive*, e. g. Gen. xxvii. 33, הָצַד צִיד וּנְבֵאָה *that hath hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive-construction, § 132, Rem. 2.)

## SECT. 135.

## CONSTRUCTION OF THE PARTICIPLE.

When Participles are followed by the object of the action which they express they are construed in two ways; 1) as verbal-adjectives having the same government as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֵיב אֶת־דָּוִד *David's enemy* (prop. *one hating David*); 1 Ki. ix. 23, הָרָרִים בָּעָם *they who rule the people*; Ps. xxxiv. 13, הֶהְפִּינֵן חַיִּים *he who desires life*; Eze. ix. 2, לְבוּשׁ בְּדָיִם *clothed with linen garments*; 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יִרָא אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתְךָ *inmates of thy house*; Eze. ix. 11, לְבוּשׁ הַבְּדָיִם *the one clothed with linen garments*; 2 Sam. xiii. 31, קָרְעֵי בְּגָדֵימָם *having (their) clothes rent*; Ps. xxxii. 1, נְשׂוּי עוֹן *whose transgression is forgiven.*

This latter construction with the genitive is properly confined to active verbs (§ 138). The Participle of the verb בָּוֵא *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, קָצִי נִשְׁעֵר *those who enter in at the gate.* But there are also examples of the Participle, regarded as a noun, being followed by a genitive in cases where the verb to which it belongs is construed only with a preposition; e. g. קָמְיִי קָמְיִי *those who rise up against me,—against him*, for עָלָי עָלָי, Ps. xviii. 40, 49; Deut. xxxiii. 11; Is. lix. 20, שָׁבִי קִישַׁע *those who turn from evil.*

2. The difference explained in No. 1, holds also in regard to the *suffixes.* After the first method, we have עֲשֵׂנִי *he who made me*, after the second עֲשֵׂי *my maker.*

## SECT. 136.

## EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the *Future*, especially as cohortative with the ending הָ־ and with the particle אֵן, is employed to express the *Optative.* Here must be added two other forms of circumlocution by which it is expressed, viz.—

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, **מִי יִשְׁמַנִּי שֹׁמֵט** *who will make me judge? i. e. would that I were made judge!* Judges ix. 29, **מִי יִתֵּן אֶת־הָעַם בְּיָדִי הַיּוֹהָה** *would that this people were placed in my hand!* Ps. lv. 7; Job xxix. 2. In the phrase **מִי יִתֵּן** the proper force of the verb (*to give*) is often excluded, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed, a) by an accusative, as Deut. xxviii. 67, **מִי־יִתֵּן עָרֶב** *would it were evening!* prop. *who will give evening?* b) by an Infinitive, as Ex. xvi. 3, **מִי־יִתֵּן מוֹתֵנוּ** *O that we had died!* c) by a finite verb (with or without **וְ**), Deut. v. 26, **מִי־יִתֵּן וְהָיָה לְבַבְכֶם זֶה לָהֶם** *O that they had this heart!* Job xxiii. 3.

2. By the particles **סֵם** *si, O si!* **לוֹ** *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Fut.*, Gen. xvii. 18, by the *Part.*, Ps. lxxxix. 14, seldom by the *Imp.*, Gen. xxiii. 13. When it is followed by the *Pret.*, the desire expressed has reference to past time; as Num. xx. 3, **לוֹ נִוְעַנּוּ** *would we had died!*

## SECT. 137.

### PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect in respect to the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with reference to objects which are feminine; e. g. **יָרַעְתָּם** Eze. xxiii. 49, **עָשִׂיתָם** Ruth i. 8, **וַתִּכְרַת** *thou (fem.) hast made a league* Is. lvii. 8; Joel ii. 22; Am. iv. 1; Cant. ii. 7. (Compare the analogous use of the pronoun, § 121, Rem. 1.)

2. The third person (most commonly in the *masc.*) is very often employed impersonally, e. g. **וַיְהִי** *and it happened*; **לֹו צָר** and **וַיֵּצֵר לֹו** (lit. *it was strait to him*) *he was in trouble*; **לֹו הֵם** and **וַיִּהְיֶה לֹו** *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, **וַתֵּצֵר לְדָוִד** *and David was in trouble*; Ps. l. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we *they, one*,) is expressed, a) by the 3rd pers. singular, e. g. **קָרָא** *they (prop. he) called* Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; b) by the 3rd pers. plural, as Gen. xli. 14, **וַיְבִיאוּהוּ** *and they brought him in haste*, for *he was brought*; c) by the 2nd person singular, e. g. Is. vii. 25, **לֹא־תָבוֹא שָׁמָּה** *there shall*

*no one go thither*; so in the common phrase עַד בֹּאֵךְ or בֹּאֵךְ *until one comes*; *d*) by the passive voice, as Gen. iv. 26, אִזְ הוֹחֵל לְקֹרֵא *then they began to call upon* —.\*

Rem. 1. In the first case (letter *a*), the force of אִיִּשׁ (impersonal, as we use *one, men, they*) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, לְבָנִים בְּיִשְׂרָאֵל בָּה אָמַר הָאִישׁ *formerly they said thus in Israel*. Sometimes another construction is employed, viz., the repetition of the verb in the form of the Participle as a nominative; e. g. Is. xvi. 10, לֹא יִדְרֶה הַדְּבָרָה *the treader shall not tread, for they shall not tread = there shall be no treading*; xxviii. 4; Jer. ix. 23; Eze. xxxiii. 4. The last not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately *before* the corresponding verbal form; e. g. אָתָּה נָתַתָּ *thou hast given*, Judges xv. 18; 1 Kings xxi. 7; Ps. ii. 6; xxxix. 2; also *after* the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as אֲנִי דִבְרַתִּי *Eccles. i. 16, beginning*; ii. 11, 12, 13, 15, 20; viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a *sudden transition from one person to another*. Is. i. 29, אֲשֶׁר הִמְדַּתֶּם *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject. Isa. lxi. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the *third* person is probably employed δεικτικῶς for the first, compare also vi. 21 (according to the reading לוֹ).

## SECT. 138.

### VERBS WITH THE ACCUSATIVE.

All *transitive* verbs govern in general the accusative (§ 118). On this rule we remark—

1. There are many verbs which are construed both *without* an object (absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*); e. g. בָּכָה *to weep*, and *to be-weep*; יָשַׁב *to dwell*, and *to dwell in, inhabit*; אָצַף *to go forth*, and also like *egredi* in the form *egredi urbem* (Gen. xlv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i. e. one from the same root and with a corresponding signification, as פָּתַר פָּתַר Ps. xiv. 5, יָעַז עָצָה 1 Kings i. 12, like βουλευέν βουλός II. x. 147; most frequently as a specification, or as a limitation of the general idea of the verb (as also in Greek); e. g. Gen. xxvii. 34, וַיִּצְעַק צִעָקָה נִרְלָה וַיִּמְרָה *he cried a loud and bitter cry*; vs. 33; 2 Kings xiii. 14; Zech. i. 14; 1 Chr. xxix. 9. Comp. ποσειών πόσον ακαήγ, etc.

2. Verbs which signify *to flow, to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, פָּלְגֵי-מַיִם תִּהְרַד עֵינַי *my eye flows down streams of water*. Joel iv. 18, *the hills flow milk*. So נָזַל *to run, to flow*, Jer. ix. 17, נָזַף *to distil*, Joel iv. 18, and שָׁטַף *to gush forth, to flow abundantly* (hence, *to bear along, as does a torrent*), Is. x. 22; similar,

\* Sometimes, on the contrary, the impersonal *dicunt* must be understood as strictly the *passive dicitur*, Job vii. 3, *nights of pain have they appointed me, for are appointed me* (sc. by God); iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3), and in Syriac.

but more bold, is Prov. xxiv. 31, כָּלֹו קִפְיוֹשׁוֹנִים וְהִנֵּה עָלָהּ בָּלוּ קִפְיוֹשׁוֹנִים *and behold it (the field) has all gone up to thorns.* Is. v. 6. Compare in Greek, *προπέειν ὕδωρ*, Hymn. in Apoll. 2, 202; *δάκρυα στάζειν*.

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do, to speak, to cry*, and the like, take an accusative of the instrument or member with which the act is performed. This is best illustrated by the example *וְעַק קוֹל קָדוֹל* *to cry a loud voice* (comp. Rem. 1), for *to cry with a loud voice*, Eze. xi. 13; *to speak a lying tongue* (Ps. cix. 2), hence, Ps. iii. 5, אֶקְרָא קוֹלִי *with my (whole) voice I cry*; *וְקָרָאתִי בִּי* lxxvi. 17, *with my (full) mouth I cry*: so, *to speak with the mouth*, Ps. xvii. 10, with the lips, xii. 3; *to labour with the hand*, Prov. x. 4; *to help with the right hand*, with the hand, with the sword, Ps. xvii. 13, 14; xlv. 3; lx. 7; *וְיָמִינֶךָ* \*; in which cases the *accusativus instrumenti* is employed. In the same cases *אֶ* *instrumenti* is also used, e. g. *to praise with the mouth*, Ps. lxxxix. 2; cix. 30; *to supplicate with the mouth*, Job xix. 16. But the same use of the accusative is found in Greek; e. g. *προβαίνειν πόδα, παίειν ξίφος* (see Porson and Schäfer ad *Eurip. Orest.* 1427, 1477, Bernhardy *Synt. Gr. Sprach.* S. 110); and that the accusative is actually dependent on the verb, in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner, † in German, the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen* [so in English, *to ring the bell, to sound the timbrel, etc.*].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases; e. g. *עָנָה* *to reply to* (like *ἀμείβομαι τινα*, prop. *to acquaint one*); *רִיב* *causam alicujus agere* (prop. *to defend him before the judge*); *בָּשֶׂר* *to bring good news to one, to cheer him*; *נָאָף* *to commit adultery with one* (prop. *to embrace one adulterously*); *עָרַב* *to become surety for one (to bail him)*.

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph.*, *Hoph.*, *Hiithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative, as *נָבֵא* *to prophesy*, Jer. xxv. 13; *נָסַב* *to surround* (prop. *to place themselves around*), Judges xix. 22; *הִנְחַלְתִּי* *I am made (involuntarily) to possess*, Job vii. 3; *הִתְנַגַּל* *to plot against*, Gen. xxxvii. 18; *הִתְבַּיֵּן* *to consider*, Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense (an elliptical expression), as *פָּרַת*, for *פָּרִית פָּרַת* *to make a covenant*, 1 Sam. xx. 16; *נָשְׂלַח* *to stretch forth*, sc. *רַגְלֵי* *the hand*, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are, a) those which signify *to clothe and unclothe*, as *לָבַשׁ* *to put on a garment*, *פָּשַׁט* *to put off a garment*,

\* In 1 Sam. xxv. 26, 33, we have *יָדַי* and *יָדַי* as subjects to the Inf. *הוֹשִׁיעַ*, see § 133, 2.

† The Hebrews used also, on the other hand, the *אֶ instrumenti* where we have the accusative. They used indifferently, as we also may, the constructions *to shake the head* (Ps. xxii. 8), and *to shake with the head* (Job xvi. 4); *to gnash the teeth* (Ps. xxxv. 16), and *to gnash with the teeth* (Job xvi. 9), where *head* and *teeth* may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz., *פָּעַר בִּפְתָּח* *to open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), *פָּרַשׁ בְּיָדָיו* *to spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. *בָּקוּל* and *נָתַן בָּקוּל*.

עָדָה to put on as an ornament; e. g. לָבְשׁוּ כָרִים הַצֹּאֵן the pastures are clothed with flocks, Ps. lxxv. 14; cix. 29; civ. 2; b) those which signify fulness or want, as מָלֵא to be full, שָׂרִץ to swarm with (Gen. i. 20, 21), שָׂבַע to be satiated, פָּרַץ to overflow (Prov. iii. 10), חָסַר to want, שָׁכַל to lose (children); e. g. וַתִּמְלֵא הָאָרֶץ אֹתָם and the land was filled with them Ex. i. 7; וְאֵלֵי יִהְיוּ הַמֵּשִׁים הַצְּדִיקִים הַמֵּשֶׁה lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty Gen. xviii. 28; אֲשַׁבֵּל גַּם שְׁנֵיכֶם (why) should I lose you both together Gen. xxvii. 45; c) most verbs of dwelling, e. g. שָׁבַן, גִּיד, יָשַׁב, not merely in a place (Judges v. 17; Is. xxxiii. 16; Gen. iv. 20), but also among a people, with any one (Ps. v. 5; cxx. 5); d) those which express going or coming to a place (*petere locum*); hence בָּיָא, with the accus. to befall one. With this is connected the *accus. loci*, § 118, 1.

## SECT. 139.

## VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by—

1. The causative conjugations (*Piel* and *Hiphil*) of all verbs which in *Kal* govern one accusative; e. g. מָלֵאתִיו רוּחַ הַכְּמָה I have filled him with the spirit of wisdom, Ex. xxviii. 3; וַיִּלְבֹּשׂ אֹתוֹ בְּגָדֵי שֵׁשׁ he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And, further, אָזַר to gird one with Ps. xviii. 33, בָּרַךְ to bless one with Deut. xv. 14, חָפַר to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs which have even in *Kal* a doubly-causative signification; such e. g. as, to cover or clothe one with anything (Ps. v. 13; Eze. xiii. 10; hence also to sow, to plant Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; to anoint Ps. xlv. 8); to fill, to bestow, to deprive (Eze. viii. 17; Gen. xxvii. 37; Pr. xxii. 23); to do one a favour or an injury (1 Sam. xxiv. 18); to make one something (Gen. xvii. 5); e. g. וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מְשַׁחַת קֹדֶשׁ and make it a holy anointing oil\* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz., and make of it a holy anointing oil, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיְבַנֶּה אֶת־הָאֲבָנִים מִזֵּבֶחַ and he built of the stones an altar, prop. built the stones into an altar; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as

\* On the passives of these verbs see § 143, 1.

Ex. xxxviii. 3, בְּלִבְרָאָה נַחֲשֶׁת עָשָׂה כְּלָיו *all its vessels he made of brass*; Gen. ii. 7; Ex. xxv. 39; xxxvi. 14.

There is another use of two accusatives after the same active verb, viz., when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118); e. g. פִּי לְחִי לְהִי *to smite one on the cheek*, for *to smite his cheek*, Ps. iii. 8 (comp. Deut. xxxiii. 11; 2 Sam. iii. 27); גַּבְשֵׁי פִי הִקָּה לְהַיָּיִט *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; and in the same manner with שׁוּף Gen. iii. 15.

## SECT. 140.

## VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either, *a*) by appropriate verbal stems, as בּוֹא *to go-in*, יֵצֵא *to go-out*, שׁוּב *to re-turn*, קָדַם *to pre-cede*, קָרָה *to oc-cur*; or, *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with עָלַי *to call upon*, with אַחֲרַי *to call after*; נָפַל *to fall*, with עָלַי *to fall upon* and also *to fall off*, with לְפָנַי *to fall down before*; הִלְךְ with אַחֲרַי *to go after*, *to follow*.

It is the task of the Lexicon to show the use of the several prepositions with each particular verb. The subject of whole classes of words construed with this or that particle will be best referred to § 154, 3, which treats of the construction and use of the prepositions. [See on the subject of this section, Nordheimer's *Heb. Grammar*, § 1037.]

## SECT. 141.

## CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaans* occurs in Hebrew particularly when a verb, in itself not a verb of *motion*, is connected with a particle which implies motion; so that, for the completion and correctness of the sense, another verb of motion is to be mentally *supplied*, so that the principal verb properly obtains the accessory idea of motion through the particle; e. g. אֶל הַתְּמָה *to turn or look in astonishment to one*, Gen. xliii. 33; מָלֵא מְלֵא אַחֲרַי יְהוָה *for יְהוָה לְלַכֵּת אַחֲרַי יְהוָה to fill up to follow Jehovah*, i. e. *to follow him fully*, Num. xiv. 24; Ps. xxii. 22, מִקְרָנֵי רְמִים עֲנִיתֵנִי *hear (and save) me from the horns of the buffaloes*; Is. xiv. 17, לֹא פָתַח בֵּיתָהּ *his prisoners he did not release (and let go) to their homes*; Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.



## SECT. 142.

## CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves to complete the meaning of another, the second (according to the sense, the principal verb) is construed as follows, viz.—

1. It stands in the *Inf.*, both *absol.* (§ 131, 1) and (more commonly) *constr.*, after the other verb, e. g. Deut. ii. 25, 31, אָחַל תֵּת *I begin to give*; Gen. xxxvii. 5, וַיִּוְסִיפוּ שָׂנְאָה *and they went on to hate*; Ex. xviii. 23, יִכְרַתְּ עִמָּר *thou canst endure*; Is. i. 14, נִלְאִיתִי נִשְׂאָה *I am weary to bear*. But still more frequently—

2. It stands in the *Inf.* preceded by לְ, as Deut. iii. 24, הִחַלְתָּ לְהִרְאוֹת *thou hast begun to show*; Gen. xi. 8, וַיִּחְדְּלוּ לְבָנוֹת *and they ceased to build*; xxxvii. 20, מְהֵרָה לְמַצָּא *thou hast hastened to find, i. e. hast quickly found, etc.*

These two are the usual constructions in prose after verbs signifying to begin (הוֹצִיל, הִחַל), to continue (הוֹסִיף), to hasten (מָהֵר), to cease (הִרְלַח, הִפְלָה), to be finished (הִתְמַם); so also, to make good (הִיטִיב), to make much or many (הִרְבִּיהַ), and the like modes of action expressed, for the most part, by Hiphil, to be willing (אָבָה, הִפִּין), to refuse (מָאֵן), to seek, to strive for (בָּקַשׁ) to be able (יָדַע, יָכַל), the latter signifying to know [how] to do, to learn (לָמַד), to permit.\* It is to be remarked, however, that in poetry the לְ is often omitted where it is used in prose, as אָבָה to be willing, with the לְ, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Isa. xxx. 9; xlii. 24.†

3. It has, like the first, the form of the finite verb: they are then construed—

a) With וְ before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea, as in Nos. 1 and 2. (Comp. our expression, *he was pleased and went*, for *he was pleased to go*).—Judges xix. 6, וְלִין הוּאֵל־נָא *be pleased now and lodge*; Jos. vii. 7.—Gen. xxvi. 18, וַיֵּשֶׁב וַיִּחְפֹּר *and he returned (repeated) and digged*, for *he digged again*; xxxvii. 7; 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife*, for *he took again a wife*.—Esth. viii. 6, אֵיכָבָה אוֹכַל וְרֵאִיתִי *how should I endure and witness? for how should I endure to witness?*—Cant. ii. 3; Eccles. iv. 1, 7.

The construction can also begin with the *Fut.* and proceed in the *Pret.* with וְ (according to § 126, 6), as in Esther viii. 6; Deut. xxxi. 12, *that they may learn (Fut.) and fear (Pret.), for to fear*, Hos. ii. 11; Dan. ix. 25. And on the contrary, it may begin in the *Pret.* and proceed in the *Fut.* with וְ, Job xxiii. 3.

\* To permit one to do a thing, is expressed by לְעֵשׂוֹת 'נָתַן ב' and עֵשׂוֹת 'נָתַן ב', prop. *to give or grant one to do a thing*; Gen. xx. 6, לֹא נִתְּתִיךָ קִנְזֵעַ *I have not permitted thee to touch*.

† So after words which include an analogous verbal idea, e. g. אֵין לְבוֹא *it is not permitted to enter in*; אֵין עָרֶה (poet.) *there is not to be compared*, Ps. xl. 6; עָתִיד *ready, prepared*, commonly with לְ, without it in Job iii. 8.

b) Ἀσυνδέτως, i. e. without the *ἢ* and, both verbs being of the same tense, gender, and number (as under letter a), but with a closer connexion of the second with the first. Deut. ii. 24, רָשׁ הִחַל־רָשׁ *begin and take possession*; Hos. i. 6, לֹא אוֹסִיף אַרְחִם לֹא *I will not go on and have pity, i. e. I will no longer pity*; 1 Sam. ii. 3, אַל תִּרְבוּ תִדְבְּרוּ אַל *do not multiply and speak = speak not much*; Lam. iv. 14, בְּלֹא יוּכְלוּ יִגְעוּ so that they could not touch; Job xix. 3; Hos. v. 10.

This construction is more poetical than that under letter a. Comp. e. g. הוֹסִיף with *ἢ* following in Gen. xxv. 1; xxxviii. 5; but without *ἢ* in Hos. i. 6; Is. lii. 1; though it occurs also in common prose, as in Neh. iii. 20; Deut. i. 5; Jos. iii. 16; 1 Chron. xiii. 2.

c) Likewise Ἀσυνδέτως, but with the second verb in a close subordinate connexion in the *Future*, depending on the conjunction *that* implied. Job xxxii. 22, לֹא יִדְעֵתִי אֲכַנְּהָ *I know not to flatter* (prop. I know not to begin, *that* I should flatter = I cannot flatter). 1 Sam. xx. 19, וְשָׁלַחְתָּ תִירָד *and cause on the third day* (that) *thou come down, for on the third day come down*. Is. xlii. 21, הִפְיִן יִגְדִיל *he desires to make great*.

In Arabic and Syriac, this construction is very common;\* in Hebrew rare; but it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Is. xlvi. 1, לֹא תוֹסִיפִי יְקַרְאֵי לָךְ *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. xxii. 6, וְאִנְיָנוּ אֵיבַל נִגְהַרְבוּ וְאִנְיָנוּ *perhaps I may be able (that) we shall smite him, and I shall drive him out*.

All three constructions (letters a, b, c) and also another akin to that under letter c, are found alike in some verbs in Syriac. *He could go, may, for example, be expressed by potuit et ivit* (letter a), *potuit ivit* (letter b), *potuit et iret* (not in Hebrew), *potuit iret* (letter c). See Agrell. *Suppl. Synt. Syr.*, p. 33.

4. It takes the form of the *Participle*, Is. xxxiii. 1, שׁוּדָר בְּהַתְיָמָךְ † *when thou shalt cease as a destroyer, i. e. to be a destroyer = to destroy*; ‡ 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, הִחֵלוּ בְהוֹת *began* (to grow) *dim*. Of this construction is Gen. ix. 20, וַיִּחַל נֹחַ אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman*.

Rem. 1. In very many of the above examples, the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb, as already shown above. Comp. further Gen. xxxi. 27, לָמָּה נֶחְבֵּאתָ לְבָרְחִי *wherefore hast thou secretly fled?* xxxvii. 7, *your sheaves*

\* The Arabian says *volebat dilaceraret* for *he would rend*; and so the Syrian, <sup>°</sup>כֹּן נִסַּח *volebat tolleret* (Luke xviii. 13), *he would lift up*, but oftener with the conjunction *that*, <sup>°</sup>כֹּן יִנְאֵן *he would come*. The Latin also may omit the conjunction in this case; *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German [and in English] *Ich wollte, es wäre*; *Ich dachte, es ginge* [*I would it were, I thought it went*.]

† For בְּהַתְיָמָךְ (§ 20, Rem.) *Inf. Hiph.* of תָּמַם.

‡ This construction is also common in Syriac (see Hoffmann's *Gram. Syr.*, p. 343, b), where it is by no means to be taken (as is done by J. D. Michaëlis) for a Gracism.

*stood around and bowed, for bowed around*; 2 Kings ii. 10, לִיְצַאֵל הִקְשִׁית thou hast made hard in asking, i. e. *hast made a hard demand* (comp. Ex. xiii. 15). The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, יִרְאֶה יִיָּבֵעַ he shall see and be satisfied (with the sight), and lxvi. 11, that ye may suck and be satisfied (by that act); xxvi. 11. Jer. iv. 5, קְרְאוּ בְּלִלְאוֹ means, *call ye (and that) with full voice=call aloud*.

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on כִּי or אֲשֶׁר that (§ 155, 1); such, e. g., as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen*. On the omission of the conjunction before such clauses, see § 155, 4, c.

SECT. 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piel, Hiphil*) has two accusatives (§ 139), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, כְּפִי הַרִים צִלָּהּ the mountains are covered with its (the vine's) shade; 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים clothed with garments (prop. *made to put on garments*); Ex. xxv. 40, מְרֻאָה מְרֻאָה which was shown thee (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the passive are readily explained, if we regard it as an impersonal active (*dicitur=one says, they say*), just as, on the contrary, the impersonal active often supplies the place of the passive (see § 137 Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגֵּד לְרֵבְקָה אֶת־דְּבָרֵי עֵשָׂו and they made known to Rebecca the words of Esau; iv. 18, וַיַּגִּיד לְהַנֹּחַ אֶת־עֵרֹד one bore (for his wife bore) to Enoch, Irad; xxi. 5, לֹו אֶת־יִצְחָק בְּהַוָּלָר at the time of bearing (ἐν τῷ τεκεῖν) to him, Isaac; xl. 20, יוֹם הַלְּדָת אֶת־פְּרַעֲהַ אֲבְרָם the day when Pharaoh was born; xvii. 5, לֹא יִקְרָא עֵר אֶת־יִשְׂקָד אַבְרָם they shall no longer call thy name Abram. Ex. x. 8, אָל פְּרַעֲהַ וַיּוֹצֵא אֶת־מִצְרַיִם and Moses was brought back to Pharaoh. Lev. xvi. 27; Jos. vii. 15.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147), because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, הוֹנֵת קִוְיָהּ הַדְרִילִי visionem diram nunciarunt mihi (the noun in the accusative); Dan. ix. 21, septuaginta septimanas destinurunt (קְהָפַר); 1 Kings ii. 21; Is. xiv. 3; Gen. xxxv. 26; Hos. x. 6.\*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek), as בְּרוּךְ לֵאלֹהִים blessed of (God) (τῷ Θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but equally certain, is the same use of מִן (prop. *from, by which origin, source, in general, is often denoted*), Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִבְּנֵי a parte, Gen. vi. 13; בְּ by, Num. xxxvi. 2. Sometimes this relation is expressed without a preposition with *accusat. instrumenti*

\* Comp. Olshausen *Emendationen zum A. T.*, S. 24, 25.

(comp. § 138, 1, Rem. 3), as Is. i. 20, הַרְבַּּ הַתְּאֵבְלוּ *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning; e. g. יָרַד *to go down*,—spoken of a forest, *to be felled*; עָלָה *for to be brought up* (on the altar), Lev. ii. 12; *to be entered* (in an account), 1 Chron. xxvii. 24; אָצַף *to be brought out of*, Deut. xiv. 22.

## CHAPTER IV.

### CONNEXION OF THE SUBJECT WITH THE PREDICATE.

#### SECT. 144.

##### MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any *copula*. 1 Kings xviii. 21. יהוה האלהים *Jehovah (is) the true God*; Gen. ii. 4, אלה תולדות *this (is) the history*; ii. 12, זהב הארץ יהוה טוב *the gold of that land (is) good*; Is. xxxi. 2, גם הוא חכם *also he (is) wise!*—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 121, 2).

Less frequently the copula is expressed by the substantive verb היה. Gen. i. 2, *and the earth was* (היתה) *waste and empty*; iii. 1, *the serpent was* (היה) *crafty*; vs. 20. Also by יט and אין (which include the idea of the substantive verb) when the subject is a pronoun and the predicate is a participle (see § 134, 2, a).

On the *gender* and *number* of the copula, see § 147.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. קירותיו עץ *his walls (are) wood = of wood, wooden*. Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the *constr. st.*, before the predicate (עין קירותיו עץ). This full construction occurs Job vi. 12, הם פת אבנים כהי *is my strength the strength of stones?* Similar examples are, Cant. i. 15, עיניך יונים *thy eyes (are) doves'* eyes; Ezra x. 13, העת הזאת גשמים *the time (is) the time of showers*; Ps. xlv. 7, כסאך אלהים *thy throne (is) a throne of God = solium divinum*;\* second member (with the full construction) נשבת כיסאך

\* But see Hengstenberg's *Psalmen*, II., p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—Tr.

שֵׁבֶט מִלְכוּתְךָ *a righteous sceptre is the sceptre of thy dominion*. So also especially with בְּ of comparison, as Ps. xviii. 34, כַּאֲזֵלוֹת רַגְלֵי כַּאֲזֵלוֹת *my feet like hinds' feet*; Is. lxiii. 2, בְּגָדֶיךָ כְּבָרָהּ בְּגָת *thy garments (are) like the garments of one treading the wine-press*; xxix. 4; Jer. l. 9, כְּגִבּוֹר הַצֵּי הַצֵּי *his arrows as those of a hero*.

## SECT. 145.

## ARRANGEMENT OF WORDS IN A SENTENCE; CASE ABSOLUTE.

1. The most natural arrangement of words in the simple sentence, in calui discourse, is properly this, viz., *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (for example, of time or place) may stand either before or after the verb; a negative always immediately before it.\*

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus—

- a) The verb: Prov. xxviii. 1, *they flee, when there is no pursuer, the wicked*; Gen. xlii. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction, § 134, 3), as Gen. i. 14, יְהִי מְאֹרוֹת *let there be lights*, עָנָה אֵיִם *they howl (to wit) the jackals* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course wherever the *Future* with וְ is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* יֵצֵר עָשָׂה יְיָ *which Jehovah had made*; ii. 5, כִּי לֹא יֵצֵר הַמָּטִיר יְיָ *for Jehovah had not caused it to rain*.
- b) The adjective; and this, when it is the predicate, is more commonly placed before than after the subject, as the most important member of the sentence. Jer. xx. 6, גָּדוֹל אַתָּה וְגָדוֹל שְׁמֶךָ *great thou art, and great is thy name*.
- c) The object of the verb, which is then immediately followed by the verb, as Prov. xiii. 5, *lying speech hates the righteous man*; Is. xviii. 5, *a ripening grape becomes the blossom*; viii. 13; Gen. xlvii. 21. Very rare is the arrangement as in 2 Kings v. 13; *some great thing had the prophet commanded thee*. Ex. xviii. 23.
- d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, אֵז יָדְבַר יְהוֹשֻׁעַ; Judges v. 22.

\* Rarely the object is inserted between the negative and the verb (Job xxii. 7, xxxiv. 23, Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vi. 2).

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is also found in Hebrew, though seldom and only in poetry. Ps. vi. 10, *יְהוָה תִּפְּלֵתִי יָחַח*; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius's *Comment. on Is.* xlii. 24.

On the absence of inflexion in the predicate when put first, see § 147.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun (compare *c'est moi, qu'on a accusé*); e. g. the genitive, Ps. xviii. 31, *הַיָּל תָּמִים דָּרְבּוּ* *God—perfect is his way, for God's way is perfect*; xi. 4, civ. 17;—the accusative, Ps. lxxiv. 17, *winter and summer—thou hast made them, for thou hast made winter and summer*; Gen. xlvii. 21, *אֶת־הָעָם הָעֵבִיר אֹתוֹ* *the people—he removed them*; xxi. 13, comp. Jer. vi. 19.\* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by ׀ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, *מִסֹּפֶר שָׁנָיו וְלֹא הִקָּר*, sc. *לָהֶם* *the number of his years—there is no searching (to them)*. Gen. iii. 5; Job iv. 6, xxiii. 12, xxv. 5; 1 Sam. xxv. 27; 2 Sam. xv. 34.

The use of the participle in this manner is peculiar, and resembles the Latin *ablative absolute*, Prov. xxiii. 24, *יֹולֵד הַקָּם וַיִּשְׂמַח* *he who begets a wise son (i. e. when one begets, etc.), then he may rejoice*. 1 Sam. ii. 13, *כִּלְאִישׁ זָבַח וְבָא נַעַר הַכֹּהֵן* *when any one brought an offering, then came the priest's servant*; ix. 11; Gen. iv. 15.

## SECT. 146.

### RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark—

1. Collective nouns, e. g. *עָם גּוֹי* *people*, *בֵּית* *family*, and nouns used as collective, as *אִישׁ* *men* (see 108, 1), are usually construed with the plural, Judges ix. 55, *וַיִּרְאוּ אִישׁ־יִשְׂרָאֵל* *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, *וַיַּבּוּ אִישׁ אִישׁ* *and they slew every one his man*; Prov. xi. 26. So when the collective

\* Such a case absolute may also have ׀ (*in respect to*) before it, e. g. Ps. xvi. 3; Is. xxxii. 1.

is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל-הָאָרֶץ בּוֹכִים *the whole land* (i. e. its inhabitants) *wept*;\* 1 Kings x. 24; Gen. xlviii. 6; 1 Sam. ii. 33, xvii. 47; and *vice versâ*, הַבָּקָר הָיוּ חֹרְשׁוֹת *the cattle* (cows) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Micah iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, *a*), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּשְׁמַע הָעָם . . . וַיִּתְאַבְּלוּ *and the people heard . . . and mourned*; i. 20.

2. On the other hand plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the *pluralis excellentiæ*. Gen. i. 1, 3. † Ex. xxi. 29, בְּעֵלָיו יוֹמַת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, הָיָה קַהֲלָת הַכֶּסֶם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.* ‡ (comp. the feminine form with collective meaning, in § 107, 3, *d*). Joel i. 20, בְּהֵמוֹת שָׂדֵה תַעְרוֹג *the beasts of the field pine for*— Job xiv. 19, תִּשְׁטַף כְּפִיחֶיהָ *its floods wash away*. Jer. xlix. 24, אֶחָוֶתָה תִּבְּלִים *pains have seized upon her*. Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion with their antecedents, Job xxxix. 15; Is. xxxv. 7; 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כָּל for *omnes* and *omnis*). Num. xxiv. 9, בְּרִיךְ וְאָרְרִיךְ אֶרְוֹר *blessed* (be every one of) *those who bless thee, and cursed* (each of) *those who curse thee*; Prov. iii. 18, הַמְּכִיחַ מְאִשֵּׁר *happy* (is every one of) *those who retain her*; xxvii. 16, צַפְנִיחַ צַפְנֵרוּחַ; xxviii. 1.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, וַיְעִנֵי לָאָה רַבּוֹת *and the*

\* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti*.

† אֶלֶהִים is here and there construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction, as polytheistic; comp. Ex. xxxii. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the Lexicon [translated by S. P. Tregelles. Samuel Bagster and Sons].

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βάλει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumana* (i. e. not used of men), and is construed chiefly with the *fem. sing.*, like all its so-called *pluralia fracta* (collective forms).

eyes of Leah were tender; Ps. xviii. 28; Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, נָעוּת שְׁפָתֶיהָ נָעוּת her lips moved; 2 Chron. vii. 15, וְאֵינִי קָשְׁבוֹת וְאֵינִי פְתָחוֹת יְהוָה עֵינַי יְהוָה פְתָחוֹת וְאֵינִי קָשְׁבוֹת; vi. 40; Micah vii. 10, וְעֵינַי תִּרְאֶינִי my eyes shall see. Jer. xiv. 6; Is. i. 15; Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No. 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

## SECT. 147.

## SUBJECT AND PREDICATE, IN RESPECT TO GENDER AND NUMBER.

The other cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz., the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural*: the predicate in this case is not subject to inflexion; e. g.—

- a) The verb: Is. xlvi. 11, בָּא עָלַיךָ רָעָה there comes upon thee evil; Mic. ii. 6, לֹא יִסַּג בְּלִמּוֹת וְלֹא יִסַּג בְּלִמּוֹת לֹא יִסַּג בְּלִמּוֹת reproaches do not depart. Ps. lvii. 2; Deut. xxxii. 35; Esther ix. 23, וְקִבַּל הַיְהוּדִים וְקִבַּל הַיְהוּדִים and the Jews undertook. 2 Kings iii. 26, הָיָה הַמִּלְחָמָה הָיָה הַמִּלְחָמָה hard was the battle. 1 Sam. xxv. 27. Often the verb may here be regarded as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judges xxi. 21, וְאֵבְרָאָה בָנוֹת שִׁילֹה וְאֵבְרָאָה בָנוֹת שִׁילֹה when the daughters of Shilo come forth.
- b) The adjective: Ps. cxix. 137, יָשָׁר מִשְׁפָּטֶיךָ יָשָׁר מִשְׁפָּטֶיךָ righteous are thy judgments; vs. 155, יִשְׁעָה . . . רְחוּק יִשְׁעָה fur (is) salvation. (The German also neglects, in this case, the inflexion of the adjective: *gerecht (sind) deine Gerichte.*)
- c) The participle as substantive: Gen. xlvii. 3, רְעֵה צֹאן עֹבְרֵיךָ shepherds (are) thy servants. Also—
- d) The copula, when it precedes the subject.\* Is. xviii. 5, נִפְתַּח גִּפְתָּהּ וְנִפְתַּח גִּפְתָּהּ the blossom becomes a ripening grape; Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Eze. xiv. 1, וְיָבוֹא אֵלַי אֲנֹשִׁים וְיָבוֹא אֵלַי אֲנֹשִׁים; Gen. i. 14; Num. ix. 6.

\* Independently of this arrangement, the *הוּא*, standing for the *copula*, is retained between *plur.* and *fem.* unchanged. Josh. xiii. 14, הוּא נִחַלְתּוֹ הוּא נִחַלְתּוֹ . . . . . הוּא נִחַלְתּוֹ הוּא נִחַלְתּוֹ the offerings of Jehovah . . . . . that is his inheritance. Comp. Jer. x. 3



Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 2), and when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. The following are instructive examples; Is. xxxiii. 9, אָרְזַן אֶבֶל אֶמְלֵלָה אֶרְצוֹן *the land mourneth and languisheth*; xiv. 9, יִשְׁאֵל מִתַּחַת הַקֶּזֶה, . . . . עוֹרֵר לְךָ רַפְאִים *Sheol beneath is moved . . . it stirreth up the shades to thee*. Examples of the *masc.* form in remote predicates, Gen. xxxii. 9; xlix. 15; Lev. ii. 1; v. 1; xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יִחַמַל (אֲפָסֶר) בְּתֵילָה *(אֲפָסֶר)* xx. 26; after כִּי, vi. 20.

On the same principle, pronouns which refer to plural nouns take the form of the singular when they stand remote from their antecedents; Job xxxviii. 32; Deut. xxi. 10.

2. The cases in which the predicate follows the subject, without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 143, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לְפֶתַח הַטַּעַם רֹבֵץ *at the door (is) sin a lurker* (i. e. a lurking lion).—Eccles. ii. 7, לִי וְעֲלֵמָה הָיָה *verna mihi sunt* (where לִי הָיָה is to be understood as *I have*). Gen. xv. 17, וַעֲלָמָה הָיָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

## SECT. 148.

## CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun,—viz., when the word in the genitive expresses the principal idea; e. g. Job xxxii. 7, רַב שָׁנִים יָדִיעוּ הַכְּמָה *the multitude of years* (i. e. *many years*) *should teach wisdom*; Gen. iv. 10. 2 Sam. x. 9, הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה *there was the battle-front against him*, i. e. *the battle was turned against him*. Is. vi. 4; Job xxxviii. 21.

With the substantive כֹּל *the whole*, and the numerals, this construction is almost universal; e. g. Gen. v. 5, וַיְהִי כָּל־יְמֵי אָדָם *and all the days of Adam were*; Ex. xv. 20; Gen. viii. 19.

2. When several subjects are connected by *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, יָרַע וְקָצִיר וְקָר *seed-time and harvest, and cold and heat . . . shall not cease*; and in the *masc.* even with subjects of different genders, as, Gen. xviii. 11, אֶבְרָהָם וְשָׂרָה *Abraham and Sarah* (were) *old*; Deut. xxviii. 32. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, נֹחַ וּבָנָיו *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *there spoke Miriam and Aaron*; Gen. xxxiii. 7; xlv. 14. Rarely the preference for the singular and also the *masc.* appears, when the predicate follows the subject; Prov. xxvii. 9, יִשְׂמַח־לֵב וְקִטְוֶת *ointment and perfume rejoice the heart*. If the construction is continued, it is always with the plural form, e. g. Gen. xxi. 32; xxiv. 61; xxxi. 14; xxxiii. 7.

## CHAPTER V.

## USE OF THE PARTICLES.

## SECT. 149.

Of the particles, as connected with the system of forms and inflexions (§§ 99—105), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the Lexicon.

## SECT. 150.

## THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs of *place*: שָׁם *there*; פֹּה, בֹּה, וְהָ, בְּהָ, *hic, here*, הֵלֶם and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), הֵלָּאָה *thither, farther on* (prop. *to a distance*), hence הֵנָּה וְהֵנָּה (from thee *hither*) *on this side of thee*, and הֵנָּה וְהֵלָּאָה (from thee *farther on*) *beyond thee*, 1 Sam. xx. 22, 37. Is. xviii. 2; עַל, more commonly כִּפְעַל *above*, כִּתְמַח *below*, לְעֵלָּה *upwards*, לְטָפָה *downwards*, חוּצוֹן *outside*, כְּחוּצוֹן *on the outside*, כְּפְנִימָה and כְּפְנִימָה *within*, מִבְּרֵחַ, מִבְּרֵחַ *before, on the east*, אַחֲרָה *behind*, אַחֲרָה *backwards*, נֶגְדָה *over against*, יְמִינָה *to the right*, כְּיְמִינָה *on the right*, כְּיָם *on the west* (prop. *on the sea side*, סָבִיב and סָבִיב *around*, קוֹמְכִימָה *upright*).

To many of these adverbs כֵּן is prefixed, or the accusative-ending הַ־ appended, indicating respectively the relations *from* and *towards*; e. g. שָׁם *there*, מִשָּׁם *thence*, שָׁמָּה *thither*; חוּצוֹן *outside*, חוּצוֹן *outwards*. There are several which occur only with הַ־ appended, as הֵלָּאָה, לְטָפָה.

Both these additions, however, express also the relation of *rest in a place*, as שָׁמָּה sometimes *there* (not merely *thither*), כְּיְמִינָה *on the right* (not *from the right*). The הַ־ is in both cases accusative-ending (§ 90, 2), and כֵּן properly denotes *hanging off from* an object, and hence *being upon the side* of it, like a *dextra et sinistra, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*.\*

2. Adverbs of *time*; these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שָׁם *thou*, like ἐκεῖ; כֹּה *now*; הֵלָּאָה *onward*; הֵנָּה עַד and *contr.* עַד הֵנָּה *hitherto*.

Exclusively such are; עֵתָה *at the time*, hence *now, at this time*, (also without the pure designation

\* Cant. iv. 1, גִּלְעָדוֹן מִבְּרֵחַ גִּלְעָד *they lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig., 411, καθήμεθ' ἄρκων ἐκ πάγων; Odyss. xxi. 420, ἐκ δίφροιο καθήμενος.

of time, like *vñv, vñv*, and *presently, soon*; הַיּוֹם (*this day*) *to-day*; כְּיוֹם, כְּהַיּוֹם *at this day now*; הַמּוֹלָה, הַמּוֹלָה *yesterday*, and then *of old*; אֶתְמולֵי אֶתְמולֵי *yester-evening, last night*; יְשָׁלֹשׁוֹם (from יְשָׁלֹשׁ *three*, and יוֹם) *three days ago*; כָּמָח *to-morrow*; כִּמְחָרָת *on the morrow*; יוֹמִים *by day*; לַיְלָה *by night*; בֶּקֶר and הַיּוֹטֵם *in the morning early*; כָּל-הַיּוֹם *the whole day*, then *all the time, always*; תְּמִיד *perpetually, always, ever*, לְעוֹלָם *for ever*, לְנֶעַח לְנֶעַח *continually*; אָז *then*, with reference to both past and future time, כִּיָּא *long since, formerly*, לְקִנִּים, do., כָּכָר (*length*) *long since*; עוֹד (*to repeat*), *again, repeatedly*, commonly yet, with a negative *no more*; כְּאַחַד (*as one*), *at once, together*; יַהֲדִיּוֹ, do., רִאשׁוֹנָה *at first*, כֵּן אַחֲרָיָהּ *(after it was so) afterwards*, כִּיהָרָה *speedily*, אִתְּמַלְּא *instantly*.

3. Adverbs for other modal ideas, as a) of quality; כִּה (see above) and כֵּן *so*; כִּיָּא *very*, יָתֵר *exceedingly, very* יוֹתֵר *more, too much*, כִּלְכֵּל *icholly*, כְּאַחַד *about or near nothing, about*, i. e. *within a little* = *wanting little*) *almost*, אִפְּסָה *so, so then* (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.). טוֹב and הַיְטִיב *well*, כֹּל (in connexion with other adverbs), *wholly*, *just*, as כָּל-עוֹד *wholly or just so long*, Job xxvii. 3.

b) Of quantity: הַרְבֵּה *much*, לְרַב *abundantly*, הַוַּן (*riches*) *richly*, הַיְ followed by the genitive (prop. *sufficiency*), *enough*, as הַיְדָה *what is enough for thee*, רַבָּה *much, enough*; לְבַד, לְבַדָּר (*in separation*), *alone*, the former also with suffixes, as לְבַדִּי *I alone*; יַחַד *together*.

c) Of asseveration: אִמֵּן *truly*, אִכֵּן *certainly, indeed*, and by apocope אִךְ *truly*, also (corrective) *nay rather, inmo*, Gen. xvii. 19; 1 Kings i. 43; אִיגַלִּי *perhaps*.\*

The expression of asseveration may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אִךְ *only*, אִכֵּן, אִכֵּל (*especially in later usage*) *but*. Most strongly adversative is אִלְמָל *on the contrary* (the LXX. οὐ μὲν ἀλλὰ), thus used almost exclusively in the Pentateuch and Job. Restrictive also is כִּי (used before adjectives like אִךְ) *merely*, i. e. *only*.

d) Of cause: עַל-כֵּן, לְכֵן, לְהַן, *therefore*. e) Of accession: גַּם *also*, and (more poetical, and expressive of accession) אִף *adeo, yea more, even*,—both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these, see § 152.

5. Interrogative adverbs include all the former classes: thus, the question may relate to *place*, as אַיְ, אַיְהָ, *where?* the first with *suff.* אִי *where (is) he?* so אַיְ הָ, אַיְהָ, אַיְהָ, אַיְהָ *where?*—אִיכָּהָ, אִיכָּהָ, *whence?* אִיכָּהָ (from אִיכָּהָ) *whither?* to *time*, as אִיכָּהָ *when?* אִיכָּהָ *until when?* *how long?* אִיכָּהָ *the same*; to *quality*, as אִיכָּהָ, אִיכָּהָ *how?* to *quantity*, as אִיכָּהָ *how much?* *how often?* אִיכָּהָ, אִיכָּהָ and אִיכָּהָ (§ 99, 3) *wherefore?*—Respecting the pure interrogative particles הָ, אִי, see § 153.

Most of these interrogative particles are formed by prefixing אַיְ, אַיְ, which in itself signifies *where* (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, etc.

In this manner, and by the application of the ending הָ, of the prep. כֵּן, and of the relative אִיכָּהָ, are formed whole classes of correlative adverbs, as אִיכָּהָ *here*, אִיכָּהָ *hence*, אִיכָּהָ *where?* אִיכָּהָ *whence?* אִיכָּהָ *whence (relative)*; אִיכָּהָ *there*, אִיכָּהָ *thither*, אִיכָּהָ *thence*, אִיכָּהָ *where*, אִיכָּהָ *whither*, אִיכָּהָ *whence*.

\* Compounded of אִי and לֹא = לֹאִי, comp. Aram. דִּילְכֵּי *whether not, perhaps*, μήποτε. It is once employed in the sense of לֹאִי *if not*, in Num. xxii. 33, then *whether not (who knows whether not)*, consequently *perhaps*, expressing doubt, solicitude, and also hope.

## SECT. 151.

## CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place, etc., but also to qualify single words, as adjectives, e. g. טוב מאד *very good*, and even substantives (like ἡ χθὲς ἡμέρα). With the latter they stand either, *a*) in apposition after them, מעט אנשים *a few men* Neh. ii. 12, הרבה מאד *very much wisdom* 1 Kings v. 9; or, *b*) in the genitive, קללת הנם *a curse uttered without a cause* Pro. xvi. 2, ער הנם *a witness without a cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte suâ*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בן in the so = בן, Esth. iv. 16; אל-הנם, prop. *for in vain*, Eze. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מאד מאד *exceedingly* Num. xiv. 7, also *more and more* Gen. vii. 19, מטה מטה *lower and lower* Deut. xxviii. 43, מעט מעט *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 142, Rem. 1.

## SECT. 152.

## WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לא = οὐκ *not*, אל = μὴ *that not*, אין (the opposite of יש) *there is not*, תוֹרָם *not yet*, אַפְס *no more*. Almost exclusively poetic are בל, בלי *not*; negative conjunctions, אל, פן, לבלתי *that not*.

We subjoin a more particular view of the use of these words:

לא, like οὐ, οὐκ, is used principally for the *objective, unconditional* negation, and hence it is commonly connected with the Preterite or Future (as Indicative), and with the Future also to express *prohibition* (§ 127, 3, c). In connexion with כל, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16, לא-יעשה כל-קולאכה *no labour shall be done*. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15. Prov. xii. 21; xxx. 30. (The negative is here closely connected with the verb, and *there does not happen anything* is = *there happens nothing*. So also אין with כל; Eccles. i. 9, אין כל-חדש *there is nothing new*. But the case is different when כל is made definite, where it means *all, the whole*; Num. xxiii. 13, כלו לא תראה *all of him (his whole) thou shalt not see* (but only a part). On the use of לא in interrogative sentences, see § 153, 1.

On the position of לא in the clause, see § 145, 1, and Note.

לֹא, like μή, Lat. *ne*, for the *subjective* and *dependent* negation is connected with the *future* (as *Jussive*); hence the phrase וְבֹא לֹא *ne veniat*, may stand either for *he shall not come*, or for *may he not come*. See above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb, (like μή for μή τοῦτο γένηται), *may I pray, not so*, i. e. *let it not be*; e. g. Ruth i. 13, בְּנֹתַי לֹא כֵן *not so, my daughters*; Gen. xix. 18. On the interrogative use of it, see § 153, 1.

אֵין (prop. *const. st.* of אֵין *nothingness*) is the negative of שׁוּׁ (he, she, it) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, אֵין יוֹסֵף בְּבֹרַךְ *Joseph was not in the pit*; Num. xiv. 42, אֵין יְהוָה בְּקִרְיָבְכֶם *Jehovah is not among you*. The same formulas are expressed positively with שׁוּׁ, and negatively with אֵין, as Gen. xxxi. 29, אֵין לִי יָדַיִת *it is in my power* (prop. *it is in the power of my hand*), Neh. v. 5, אֵין לָנוּ יָדַיִת *it is not in our power*. It follows, moreover, a) that the personal pronouns, when they are the subject of the sentence, are appended to אֵין as suffixes; as אֵיןִי *I am not, I was not, I shall not be*, אֵיןֶם *etc.* β) When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in אֵין; Ex. v. 16, אֵין נָתַן אֵין קֶבֶן *straw is not given*; vs. 10, אֵיןִי נָתַן *I will not give*; viii. 17; Deut. i. 32. γ) As שׁוּׁ sometimes signifies *to be present, to be near or at hand*, so אֵין is used in the contrary sense, *to be not present or at hand*; אֵיןִי *he was not present = was no more*, Gen. v. 24.

From אֵין is formed by abbreviation the negative syllable אֵ, employed in compounds as a prefix: it is found in Job xxii. 30, אֵ־נִקְיָי *not-guiltless*. In Æthiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative אֵ from אֵין, see § 153, 1.

לֹבֶלְתִּי (prop. *constr. st.* with the ending יִ- (§ 90, 3, a) from לָבַת *want, non-existence*, stem-word לָבַל) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֹא־אֵכַל *to eat*, לֹבֶלְתִּי אֵכַל *not to eat*, Gen. iii. 11. Rarely with a finite verb it means *that not*, Jer. xxiii. 14.

לֹא־ (removing, a clearing away) is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear, to beware* (like δειδω μή, *vereor ne*) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, וְעַתָּה פָּרוּ וְשִׁלַּח יָדְךָ וְעַתָּה *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin [and English], make the negation stronger, like οὐκ οὐδέεις, οὐκ οὐδαμῶς. 1 Kings x. 21, אֵין כֶּסֶף לֹא נִהְיָב לְמֵאוֹמָה *silver was not at all regarded for any thing*, (in the parallel passage, 2 Chron. ix. 20, לֹא is omitted). Ex. xiv. 11.—Zeph. ii. 2, לֹא־בֹיָא בְּטָרָם לֹא־בֹיָא lit. *before there shall not come* (so in Germ. *ehe er nicht kommt*, and in Lat. *priusquam . . . non*). Is. v. 9, בְּאֵין יוֹשֵׁב, prop. *without no inhabitant*.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth*. Ps. ix. 19; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 154, 4.)

## SECT. 153.

## INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the *tone* of voice in which they are uttered; e. g. 2 Sam. xviii. 29, *שָׁלוֹם לְנֶעֱר* *is it well with the young man?* Gen. xxvii. 24, *אַתָּה זֶה בְּנִי עֵשָׂו* *art thou my son Esau?* 1 Ki. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. iv. 11, *וַיִּנְּאֵי לֹא אֶחָרוֹם* *and should I not spare?* Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and also after the particles גַּם (Zech. viii. 6) and אֵף (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e. g. with לֹא, when an affirmative answer is expected (*nonne?*) Job xiv. 16, *לֹא תִשְׁמָר עַל-חַטָּאתַי* *dost thou not watch for my sin?* Jon. iv. 11; Lam. iii. 36, 38; with אֵל in expectation of a negative answer, 1 Sam. xxvii. 10, *אַל-פְּשַׁטְתֶּם הַיּוֹם* *ye have not then made an excursion in these days?\**

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

Respecting וְ and its original demonstrative signification (being related to the article), see § 100, 4.

Probably אֵי *where?* sprung from a negation;—full form אֵינִי (hence אֵינִי? *whence?*), prop. *not there, is not there*,—uttered interrogatively, *is not there? = where is? אֵינִי is he not there? for where is he?* Job xiv. 10 *man dies אֵינִי and where is he? = אֵינִי and he is no more.* In Arabic, אֵי has become an interrogative pronoun = *quæ* *who?* (comp. the Germ. *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אֵינִי into אֵי, see § 152, 1.

2. Most commonly the simple question begins with *He interrogative הֲ num*,—the disjunctive question with הֲ *utrum* followed in the second clause by אִם *an* (אִם — הֲ = *utrum — an?*), as in 1 Kings xxii. 15, *אִם-נִהְיֶה . . . הֲנִלְךָ* *shall we go . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly—

The הֲ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *הֲיִצְטִיחַ לְבָרְךָ* *my servant Job?*

\* In the same manner are used οὐκ (*uonue?*) and μή; the former (Hom. *Il.* x. 165, iv. 242) in expectation of an affirmative, the latter (*Odys.* vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are ἤ, *num* (= *nunc*), *au* (probably, perhaps); originally negative and then interrogative,—οὐκ, μή,—*ne*; in German, *nicht wahr?* (*not true?*) *nicht?* (*not?*)

Often the inquirer expects a negative answer (*nun?*), which may be expressed in the tone itself; Gen. iv. 9, הֲיִשְׁמְרֵךְ אֶחָיו אֲנִי *am I the keeper of my brother?* Job xiv. 14, *if a man die, הֲיִחְיֶה will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, בֵּית הַתְּבַנְיָה לִי בִּית הָאֲפֵתָה הֲאַתָּה תִּבְנֶה-לִּי בֵּית *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, וְגַם לֹא אֲפֵתָה וְגַם *thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֲלֹא *noune?* *is it not so?* for הֲנִי *behold!* 2 Kings xv. 21; xx. 20, comp. 2 Chron. xxvii. 7; xxxii. 32.\* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of ἢ γὰρ and ἢ γὰρ οὐ for *is not?* and of the Latin, *ne for nonne?* Job xx. 4, הֲיָדָעְתָּ יְדוּעָתִי הֲיָדָעְתָּ *dost thou (not) know this?*—The simple question is *very* seldom introduced by אֲנִי, and then always in connexion with something already implied which gives a disjunctive sense, like our *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

The *disjunctive* question (*utrum—an?*) is usually expressed under the form אֲנִי—הֲ, also אֲנִי—הֲ, Job xxi. 4, with emphasis on the first question אֲנִי—הֲאֵלֹהִים, xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with או *or* before the second clause, Job xvi. 3, Eccles. ii. 19. The use of this combination אֲנִי—הֲ does not, however, always require opposition between the clauses, but often stands in poetic parallelisms and in other passages (Gen. xxxvii. 8; Hab. iii. 8), where the same question is merely repeated in different words in the second clause, as in Job iv. 17, *is man just rather than God; and (אֲנִי) is a man pure rather than his Maker?* vi. 5, 6; viii. 3; x. 4, 5; xi. 2, 7; xxii. 23; hence ! also stands before the second clause in such cases, Job x. 3; xiii. 7; xv. 7, 8, or there is no particle at all to connect the clauses, as in Job xxii. 4.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הֲ (*whether*), Gen. viii. 8; Ex. xvi. 4, and אֲנִי, Cant. vii. 13; 2 Kings i. 2; the disjunctive question (*whether—or*) אֲנִי—הֲ, Gen. xxvii. 21, and also הֲ—הֲ, Num. xiii. 18.—The formula אֲנִי יִדְעֵה לְמַי (who knoweth whether—not) is also used affirmatively like the Latin *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, etc., see § 150, 5.

The words הֲנִי (§ 122, 2) and אֲנִי *quite, then*, serve to give animation or intensity to a question (like *ποτέ, tandem*, Eng. *then, now*); as אֲנִי הֲנִי אֲנִי *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; אֲנִי אֲנִי *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24; xxix. 6; Judges xiii. 11; the negative answer is אֵין *no*, Gen. xix. 2.

\* In a similar manner, מָה *what?* [*why?*], spoken with indignation, expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, מָה תִּהְיֶה עִירוֹ *why do ye rouse?* Job xvi. 6; xxxi. 1. This negative force of מָה is very frequent in the Arabic.

† See Heindorf *ad Plat. Phædr.* 266; Heusinger *ad Cic. de Off.* iii. 17.

## SECT. 154.

## THE PREPOSITIONS.

1. The *simple*\* prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of intellectual relations, as those of time, cause, etc. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (several in the first, few in the second) which take also the signification of the other.

a) The most important prepositions of *place* are:

α) Of *rest* in a place,  $\text{בְּ}$  *in, by, at*,  $\text{עַל}$  *upon and over*,  $\text{תַּחַת}$  *under*,  $\text{אַחֲרַי}$  *after*,  $\text{לִפְנֵי}$  *before*,  $\text{נֶגֶד}$ ,  $\text{נֹכַח}$ ,  $\text{מוּל}$ , *before, opposite to*,  $\text{אַצְל}$ ,  $\text{אִת}$  *with (apud), by, near*,  $\text{בְּעַד}$ ,  $\text{בְּעֵד}$  (prop. *in separation from*), *about (ἀμφι)*, *behind*,  $\text{בֵּין}$  *between*,  $\text{עֲבָר}$  *on the other side of, beyond*.

β) Of *motion*,  $\text{מִן}$  *from*,  $\text{אֶל}$  and  $\text{לְ}$  *to, towards*,  $\text{עַד}$  *unto, as far as*,—and also (from the former class)  $\text{בְּ}$  *to (usque ad)*,  $\text{עַל}$  *upon, towards*.

b) Very many of the above-mentioned prepositions express also relations of *time*, as  $\text{בְּ}$  *in, within*,  $\text{מִן}$ ,  $\text{אֶל}$ ,  $\text{עַד}$ .

c) Of those which denote other relations we may mention,  $\text{בְּ}$  *as (בְּרֵי, בְּפִי according to)*,  $\text{עִם}$  *together with, with*,  $\text{זוּלַת}$ ,  $\text{זוּלַתֵּי}$  *besides, בְּלֹאֵי without, besides*,  $\text{עַלֵּיו}$ ,  $\text{לְמַעַן}$  *on account of*,  $\text{עֲקֵב}$  (prop. *as a reward*), *for, because*.

2. The Hebrew language develops a great degree of dexterity and accuracy of discrimination in the composition of prepositions. Thus, those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, as in French *de chez, d'auprès*.† So—

a) With  $\text{מִן}$ :  $\text{מֵאַחֲרַי}$  *away from behind*,  $\text{מִבֵּין}$  *out from between*,  $\text{מֵעַל}$  *away from upon or above*,  $\text{מֵאַתְּ}$ ,  $\text{מֵאַתְּ}$  *de chez quelqu'un*,  $\text{מֵתַחַת}$  *away from under*.

b) With  $\text{אֶל}$  (more seldom):  $\text{אֶל־אַחֲרַי}$  *to behind or after*;  $\text{לְ־מַחוּץ}$  *without, i. e. on the outside of*,  $\text{לְ־מַחוּץ}$  *forth without*, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them  $\text{לְ}$  (more seldom  $\text{מִן}$ ), and again become prepositions; e. g.  $\text{מֵעַל־לְ}$

\* Among these we reckon such forms as  $\text{לְפָנַי}$ ,  $\text{לְמַעַן}$ , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g.  $\text{מֵלְפָנַי}$  *from above*.

† When the Hebrew says, *he took the offering, מֵעַל־הַמִּזְבֵּחַ from upon the altar (away from the top of the altar)*, he presents the idea fully;—while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* [and the Eng. *he takes his hat from the table*], the Fr. omitting one relation, the Germ. [and Eng.] another.



(adv.) *above*, לְמַעַל (prep.) *above, over*, מִתַּחַת (adv.) *below*, לְמִתַּחַת (prep.) *below, under*, לְמַחוּץ (prep.) *without*, לְבַד *separately, aside*, מִן לְבַד *aside from, besides*.

This accessory preposition may also precede the adverbial form; e. g., לְבַד מִן = מִלְבַּד *besides*, מִבְּלִעְדֵי *without*, Syr. *صَحْبُ مَعِ*\*; rarely it is wholly wanting, as מִתַּחַת for לְמִתַּחַת, Job xxxvi. 5.

3. We now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.†

a) אֵת, which, of all the prepositions, has the greatest variety of significations, denotes, 1) prop. rest *in* a place (*ἐν*), hence *in* with reference to time, and to state or condition, as בְּאַרְצוֹ, בְּרֵאשִׁית, בְּנִשְׁלֹם, —with reference to a company, or number of individuals, *among*, e. g. בְּנַגְוִים, —with reference to bounds or limits, *within*, as בְּשַׁעְרֵי *within the gates*,—of high objects, *upon*, as בְּסוּסִים *upon horses*, Is. lxvi. 20; but it has rarely all these significations after verbs of motion = *eis* (like *ponere in loco*). The Hebrew says, a) to drink *in* a cup (for, to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, ἐν ποτηρίῳ ἐν χρυσῷ πίνειν Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, in ossibus bibere in Florus, French boire dans une tasse); β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. ἐν τῷ νόμῳ, hunc in modum), as בְּדִבְרֵי ב' *according to the command*, ב' *according to the counsel of any one*, בְּדַמְיוֹתָנוּ *in (after) our image, after our likeness*, Gen. i. 26; vs. 27, and v. 1, 3, *Adam begat a son בְּדַמְיוֹתָו בְּצַלְמֹו*. Somewhat different is the signification in Gen. xxi. 12, *in Isaac בְּיִצְחָק*) = *after Isaac thy seed shall call themselves*. Especial attention is due to the passages, where we have, γ) the אֵת *essentia* or *pleonasticum* of the grammarians, which everywhere means, *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham*, etc., בְּאֵל יִשְׂרָאֵל *as God Almighty*. Is. xl. 10, *the Lord will come בְּקֵיפָה אֵת as a strong one*. The most striking use of it is before the predicate-adjective after the verb to be (= *conduct* or *behave as*), Eccles. vii. 14, *in the day of joy הִיא כְּטוֹב הִיא be thou joyful*; Ex. xxxii. 22, *thou knowest the people הִיא כִּי בָרַע הִוא that they are evil*; Job xxiii. 13, *הוא כְּאֵתֵר he is one [without a rival]*. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174.)

2) *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; בְּנְהַר = ἐν ποταμῷ, *by the river*, Eze. x. 15; בְּעֵינַי *in the eyes of = before the eyes of one* (ἐν ὀφθαλμοῖς, Il. l. 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*; it differs, however, both from לָא *to, towards*, and עַד *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of לָא), and yet does not fix attention specially upon this point, as is done by עַד. Gen. xi. 4, *a tower בְּשָׁמַיִם רָאשׁוּ whose top may reach to heaven*. Hence, it expresses the relation of verbs of motion (and others analogous to them) to their objects; e. g. בָּ *to lay hold on*, בָּ *to touch*, בָּ *to ask at, to consult*, בָּ *to call upon*, בָּ *to look upon*, בָּ *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears anything. Gen. xxi. 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, as שָׂמְחָה בָּ *to rejoice on account of*, i. e. to have joy in something.

\* In the Syr. *صَحْبُ لَعْلَا* means *over*, as preposition, but *صَحْبُ لَعْلَا* *above* as adverb (see Hoffmanni Gram. Syr. p. 280). The Hebrew in like manner says לְמִן *from* (a starting point) *omearid*, for לְמִן, precisely the Lat. *usque a, usque ex, comp. also inde*.

† For fuller information, Gesenius's *Lexicon* must be consulted.—Tn.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality* (*with*) readily connects itself. Gen. xxxii. 11, *with my staff* (לְבַרְקִי) *I passed over this Jordan*. Ps. xviii. 30, *by thee* (בְּךָ) *have I rushed upon troops*. Verbs of *coming* and *going*, with בָּ (to come, or go, *with*) express the idea of *bringing*; e. g. Judges xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) לְ signifies *upon* (ἐπι) and *over* (ἐπέρ); very frequently of motion (down) *upon* or *over*—(up) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome*, *afflictive* (prop. *to lie heavily upon*), Is. i. 14; Job vii. 20,—*to set* or *appoint over* (*commission*), as לְבַרְקִי, —*to pity*, *to spare*, as לְהוֹמֵם (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity*, *after*, *according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as ground or motive], *although*. In the signification *over*, it is often used with verbs of *covering*, *protecting* לְכַסֵּה, לְכַסֵּי, (prop. *to place a covering, a shield, over*); and so also with those of kindred meaning, as לְנַלְחֵם *to contend for one* (prop. *in order to protect him*), Judges ix. 17. It is used for *at*, *by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. לְעַלְבָּן *by the sea* [or, as we may literally render it, *on the sea*]; but also where this is not the case, as לְעַלְבָּן *like our on the side*. Hence, it expresses the relation of motion to the object *at* which it terminates,—*to*, *towards*, so that in the later Hebrew style and in poetry it is often used for לָּ and לְ; e. g. Job vi. 27; xix. 5; xxii. 2; xxxiii. 23.

c) מִן (§ 102) indicates *motion, removal, away from* anything. Its fundamental signification is *separation from a whole, derivation, descent*. As *constr. st.* of the noun מִן *part*, it properly means *part of*, hence *off, from*, used at first with reference to the part which is taken from the whole, as to give, to take *part of* = *from*. This fundamental signification appears plainest, when it expresses *some* (more rarely *one*) *of*; e. g. מִן־זִקְנֵי־יִשְׂרָאֵל *some of the elders of Israel*, מִן־דָּמָם *some of the blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one, none*, in the so often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. *not even a part, a piece, the least portion, of one*. Lev. iv. 2; Deut. xv. 7; Eze. xviii. 10.

In its most ordinary use, with reference to motion *away from*, it forms the opposite of לָּ, עַד, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. *καλύπτω ἀπό, custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like ἀπό νυκτός, *de nocte, from the coming on of night*), as מִן־בֹּקֶר, Job xxxviii. 12, *from the beginning of thy days onward*; or it may mean *next from*, i. e. *immediately after* (ἐξ ἀρίστου, *ab itinere*), as מִן־בֹּקֶר, Ps. lxxiii. 20, *immediately after awaking*. Gen. xxxviii. 24, מִן־שְׁלֹשׁ־חֳדָשִׁים *after three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, of being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) לָּ, לְ (prop. *regions, directions, hence towards*), denotes *motion*, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed or not. In the former case it is equivalent to עַד, e. g. לְפִי־הָאֵל *even unto his mouth*, Job xl. 23; sometimes it means even penetration into a thing, equivalent to לְתוֹךְ, e. g. לְתוֹךְ־הַתְּבֵרָה *to go into the ark*.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples) when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* אֶל-מַיִם רַבִּים *by the great waters in Gibeon*. It is so used especially in the formula אֶל-הַמָּקוֹם *at the place*, Deut. xvi. 6; 1 Kings viii. 30; אֶל הַהָר *on the mountain*, 1 Sam. xvii. 3. Compare the Gr. εἰς, ἐς, for ἐν, e. g. ἐς δόμους μένειν, Soph. Ajax, 80. The German use of zu in zu Hause, zu Leipzig, is quite analogous.

e) לְ (an abbreviation of אֶל, but more commonly used in the tropical significations), *to, towards*, denoting motion or merely direction, either of physical objects or of the mind: hence, employed as a sign of the dative, and also of the genitive of possession (§ 115. 2), and then with the signification *with respect to, on account of, in behalf of*. Such a *dativus commotivi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go, to flee*, especially in the *Imperative*, e. g. הָלֵךְ לְךָ *go, get thee away*, פָּרוּחַ לְךָ *flee (for thy safety)*; but also after other verbs, as הָיְתָה לְךָ *be thou like*, Cant. ii. 17. It is a solecism of the later style (common in Syriac) when active verbs are construed with לְ instead of the accusative, as לְ אֶלֶם, Lam. iv. 5. [Compare Ex. xxvii. 3, Num. xxxii. 15.]

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as לְיְמֵיךָ *on thy right*, לְעָרָב *at evening*. On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כִּי (as an adverb, *about, nearly*), as a prep. *as, like to*; for denoting similarity it is doubled כִּי—כִּי *as-so*, and also *so-as* in Gen. xlv. 18, in later authors כִּי—כִּי; *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about (circa)*. A pleonastic כִּי or *Kaph veritatis*, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies. כִּי מְעַט is indeed = מְעַט *little*, but prop. *as a scrap*; Neh. vii. 2, *for he was* כִּי אִישׁ כִּי אִישׁ *as a true man must be*.

4. In the poetic parallelism, a preposition which stands in the first member may (like the negatives, § 152, 3) be omitted in the corresponding place in the second member; e. g. כִּי, Is. xlvi. 14, *he will do his pleasure on Babylon* (בְּבָבֶל), *and his power on the Chaldeans* (בְּשָׂדַיִם for כְּשָׂדַיִם). Hab. iii. 15, Job xii. 12. So also לְ Job xxxiv. 10, Is. xxviii. 6; בְּ, Is. xxx. 1; Gen. xlix. 25; תַּהֲרֵת, Is. lxi. 7.

SECT. 155.

THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, c), exhibits no small degree of cultivation and copiousness, compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion:\* hence the various significations

\* Comp. § 107, 1, Rem., § 147, Rem. 1.

which certain conjunctions in frequent use (particularly וְ, כִּי, אֲשֶׁר) either actually have, or at least whereby they must be expressed when translated into our Western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, וְ (§ 104, 2):\*

a) Properly and usually *copulative* (*and*), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (2 Kings xxiii. 5), or before the last only (Gen. xiii. 2); rarely after the first only (Ps. xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (*and*) *the day before*=*heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judges v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19; Cant. ii. 11, v. 6; Is. xxvi. 17.

As connecting *words*, it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, בְּרָמָה וּבְעִירוֹ in Ramah and (=even) in his own city, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the εἰν δὲ δυνάμει of the grammarians), as Gen. iii. 16, *I will multiply thy pain and thy conception*, i. e. *the pains of thy pregnancy*.

As connecting *clauses* or *sentences*, it denotes either *continuation* (for *then*), hence before the apodosis (like German *so* in *da—so*) and after absolute designations of time—(see Gen. iii. 5; Ex. xvi. 6; Prov. xxiv. 27, אַחֲרַי וּבְנִיתָ בֵּיתְךָ afterwards, then build thy house); or *enhancement*, as in Job v. 19, *in six troubles he will deliver thee, yea, in seven no evil shall befall thee*; or *comparison*, as in Job v. 7, man is born to trouble, and so the sons of lightning fly on high, for just as these (birds of prey) fly high: xii. 11; xxxiv. 3; Prov. xi. 16; xvii. 3; xxv. 3, 25. But the *Vav* is also—

b) *Adversative* (*and yet, while yet*); Judges xvi. 15, *how canst thou say I love thee and (yet) thy heart is not with me* (i. e. *while yet*)? Gen. xv. 2; xviii. 13; Ps. xxviii. 3.

c) *Causal* (*for, because*); Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them*. Is. xliii. 12, *ye are my witnesses and I (am) God, that I am God*.

d) *Inferential*, (*then, so then, therefore*); Eze. xviii. 32, *I delight not in the death of him that dieth—therefore turn ye*. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, and he said *then take meal*; Ps. iv. 4, *then know ye*; ii. 10; 2 Sam. xxiv. 3.

e) *Final* (*in order that, so that*); in this sense chiefly with the cohortative or jussive (§ 128).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי=ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while אֲשֶׁר is generally a relative pronoun, and takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֶת; Josh. ii. 10, *we have heard (id quod exsiccavit) that Jehovah hath dried up*,—more commonly אֲשֶׁר, and still oftener כִּי. 1 Sam. xxiv. 11, 19. Hence the following uses of כִּי: a) it is employed before words directly quoted, like the Gr. ὅτι (very seldom

\* See fuller particulars on the use of *Vav copulative*, in Gesenius's *Thesaurus* I. p. 393 *et seqq.*

וְאִשָּׁרָא, 1 Sam. xv. 20); *b*) it is *temporal*=*ὄτε*, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of וְאִם [Eng. *when*=*if*, differing only in the form of representation], Job xxxviii. 5, comp. vs. 4 and 18 (seldom וְאִשָּׁרָא, Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.; *c*) *causal*, *eo quod*, *because*, fully וְאִשָּׁרָא, וְאִשָּׁרָא, *propterea quod*, also *for*=*γὰρ*; repeated (וְאִשָּׁרָא—וְאִשָּׁרָא, Is. i. 29, 30, וְאִשָּׁרָא—וְאִשָּׁרָא *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned; *d*) *adversative* (in which sense וְאִשָּׁרָא only is used) either, *a*) after a negative, *but*,—prop. *but it is because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* a Hebrewess, =*for* thou shalt take a Hebrewess, the former being prohibited *because* the latter is to be done; or, *β*) where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *no, but,—but no,—for surely* (ἀλλὰ γὰρ) Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, etc. Job xxxi. 18. See on וְאִשָּׁרָא below, in No. 2, *i*.

2. We now arrange the remaining conjunctions according to their significations, and in the case of those (very many in number) that have a variety of senses, exhibit together the different uses of each as it first occurs. We must, however, confine ourselves here to a brief general notice, leaving the more complete view, with the references and proofs, to the Lexicon.\*

*a*) *Copulative*: besides וְ, וְ, the properly adverbial forms וְאִם *also*, and וְאִם *intensive, there is added, wholly, even*, once combined וְאִם-וְאִם *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. וְאִם וְאִם *both the two*, וְאִם *all together*. It also merely gives emphasis to the following word; Gen. xxix. 30, *and he loved וְאִם-וְאִם Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.—וְאִם *is prop. add that, hence not to mention,—according to the connexion, much more, much less.*

*b*) *Disjunctive*: וְאוֹ *or* (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for וְאוֹ *or* (be it) *that, or* (it must be) *that*, when it may be rendered *unless that*, e. g. Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX. ἐὰν δέ, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on וְאוֹלַי, § 150, 3, Note). Repeated, וְאוֹ—וְאוֹ, *sive—sive*, it is the same as וְאוֹ—וְאוֹ.

*c*) *Temporal*: וְאִשָּׁרָא = *ὄτε, quum* (see above), for which more rarely is used the conditional particle וְאִם (Is. iv. 4; xxiv. 13); וְאִשָּׁרָא *until that*, also וְאִם *until that when*, וְאִם *also during, so long as*, וְאִם, the same, וְאִם *after that*, וְאִם (for וְאִם) *since that*, וְאִם and וְאִם *before*, וְאִם *before* (Ps. cxxix. 6).

*d*) *Causal*: (besides וְאִם and וְאִשָּׁרָא, No. 1, *c, e*) וְאִשָּׁרָא *because*, or merely וְאִם, with the omission of וְאִשָּׁרָא (§ 104, 1, *c*), Ps. xlii. 7; xlv. 3. וְאִם-וְאִם (Gen. xviii. 5; xix. 8; 2 Sam. xviii. 20) and וְאִם-וְאִם (Job xxxiv. 27), for וְאִם-וְאִם; וְאִם-וְאִם; וְאִם-וְאִם, prop. *for the circumstances that*=*for this cause that*, and emphatically וְאִם-וְאִם *for the very cause that*, וְאִם, וְאִם (prop. *on the account, that*), and וְאִם (therefore, that), *eo quod, because* וְאִם (prop. *as a reward that, that*).

*e*) *Final*: וְאִם-וְאִם *to the end that*, וְאִם-וְאִם *in order that* (also causal), וְאִם *that=in order that* (see above), perhaps וְאִם, 1 Kings vi. 19. With a negative force: וְאִם, וְאִם *that not, lest* (§ 152).

\* See especially Gesenius's *Heb. Lexicon*, translated by Dr. Tregelles.

† See, on these groups of particles, Gesenius's *Thesaurus* II. p. 682.

*f) Conditional:* principally ׀ and ׀ (for which rarely ׀), *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former)—as, if I do—have done—shall do: on the contrary, ׀\* expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence ׀ may properly stand where ׀ would express the thought more accurately (Ps. l. 12; cxxxix. 8; Hos. ix. 12); but ׀ cannot be used for ׀. Especially in solemn asseveration, expressed under the form of conditional imprecation, ׀ is used; Ps. vii. 4—6, וְנִיבְרַחַּ אֶת־אֹהֵי אֲנִי *if I have done this—then let the enemy persecute me*, etc.; Ps. xlv. 21; lxxiii. 15; cxxxvii. 5.

What has been said of ׀ and ׀ holds good, also, when they are connected with the negative, as in ׀ ׀, ׀ ׀, and ׀ ׀. It must be observed further, that ׀, after forms of swearing, e. g. הַיְיָוָה as *Jehovah lives*, has the force of a negative (hence ׀ ׀ is affirmative), 2 Sam. xi. 11; xx. 20. There is here an ellipsis, which is sometimes filled up, as in 2 Sam. iii. 35, כֹּה יַעֲשֶׂה־לִּי כֹּה יֵאָמֵר *so may God do to me and more also, if—*. Hence generally after verbs of swearing and adjuring, ׀ stands for *not*, Cant. ii. 7, iii. 5, also elsewhere in poetry, as Judges v. 8, Is. xxii. 14. On ׀ ׀, ׀ ׀, as passing over into conditional particles, see above, in No. 2, *b*, and No. 1, *e*.

*g) Concessive:* ׀, with the *Pret.*, even *if* (= though) I *am*, Job ix. 15, with the *Fut.* (*though one were*), Is. i. 18; x. 22; ׀ (for ׀), *although*, Job xvi. 17; ׀ ׀ *even when, although*.

*h) Comparative;* ׀ *as, quemadmodum*, with ׀ in the second member, *as—so*, Is. xxxi. 4; lii. 14, 15.—׀ may be omitted in the protasis, Is. lv. 9; Ps. xlvi. 6, and ׀ in the apodosis, Obad. 15. Exact conformity is expressed by ׀ ׀ *in all points as*, Eccles. v. 15.

*i) Adversative:* (see on the adverbs, § 147, 3). Decidedly belong *here*, ׀ ׀ *only that—but, nevertheless*, and the difficult combination ׀ ׀, prop. *that if, for if*. most frequently *but if*, in the sense of ׀ explained under letter *d*, but united with ׀ to form a connexion with the verb. Ps. i. 1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly . . .* vs. 2, *but if* (׀ ׀) *his delight is in . . .*. Then simply *but*, Ps. i. 4; Gen. xxxii. 29, *but if, but when*, Gen. xxxii. 27, and merely *but=except* (after a negative), xxxix. 9; xxviii. 17.

*k) On the interrogative particles*, see § 153, and—

*l) The optative particles above*, under letter *f*.

3. A certain brevity and incompleteness † of expression (see No. 1) appears, among other things, in this, that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus, instead of the full form ׀ ׀ *on the account, that=because*, we have the shorter ׀ or ׀; instead of ׀ *as* (conj.), ׀, Is. lxi. 11, and ׀, Ex. xiv. 13; 1 Kings viii. 24.

\* ׀, in full ׀, is radically not different from ׀, ׀, *not*, hence it becomes, when uttered interrogatively, first an optative particle (§ 136, 2), as ׀ לֹא הַיְיָוָה *nonne vivat?* for *would that he were alive*, then a conditional particle, *if he were alive* (which is, however, not the case).

† More rare is pleonasm, or an unnecessary fulness of expression; e. g. ׀ ׀, for *if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (prop. *if it is that*) and old Eng. “if so be that.” On the contrary, a degree of pleonasm in the particles is quite at home in the Chaldee; e. g. ׀ ׀ (Germ. *all dieweil*) *wholly—for—that=because*, ׀ ׀ *just for this=therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in ׀ ׀ *because, even because*, Lev. xxvi. 43. Like the German *sintemal und all dieweil*.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs—

- a) In conditional clauses: Gen. xxxiii. 13, *drive they them hard, then they will die*, —for, if they drive them hard they will die. Job vii. 20, (if) *I have sinned, what do I unto thee?* Gen. xlii. 38.
- b) Where comparison is expressed: Ps. xiv. 4, אֲכָלוּ לֶחֶם עַמִּי אֲכָלוּ *who devour my people (as) they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *drought and heat bear off the snow-water*, שָׂאוֹל הַטָּאוּ (so) *Sheol (those who) sin*. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say אַתְּ אִשְׁתִּי אֲחֵתִי* *thou art my sister*, commonly אִשְׁתִּי אֲחֵתִי. Ps. ix. 21, *that they may learn, they are men*. Is. xlviii. 8, *for I knew, thou art utterly faithless*. Ps. xvii. 3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

## SECT. 156.

## THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲהֵה, אֵי, הֵי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, ל, or without any of these particles, as לָנוּ אֵי *woe to us!* הֵי הָעָם *woe to the people!* Is. i. 4; הֵי אֲחֵי *alas, my brother!* 1 Kings xiii. 30.

On the construction of הֵי with the suffixes, see § 100, 5.

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A

# HEBREW READING BOOK :

PREPARED WITH REFERENCE TO THE TRANSLATION

OF

RÖDIGER'S EDITION OF GESENIUS'S GRAMMAR.

BY

BENJAMIN DAVIES, PH. D., D.D.



# HEBREW READING BOOK.

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## P R E F A C E.

THIS Reading Book is designed as an introduction to the translation of Hebrew, and based upon special and constant references to the forms and rules of Gesenius's Grammar. It is well known that by such a plan the difficulty of learning the inflexions and constructions of a language may be effectually lessened. This advantage is here intended to be secured to the Hebrew beginner.

In selecting and arranging the portions for translation, great pains have been taken to make them progressive (from short and easy to more difficult), and also as diversified as the limited space would allow,—so covering nearly the whole ground of the Grammar with the references.

In the Notes, the main object has been to furnish the learner with those references to the Grammar, by which he will be able to understand the forms and the constructions, and so to make himself master of its principal contents. Other help is given where needful, especially in the first exercises; but care has been taken to leave suitable scope for the skill and research of the student, lest he should become too dependent on such assistance. The experienced teacher, also, will find sufficient scope for his *vivá voce* instruction, while conducting the student through the portions.

In order to avoid a *mechanical* committing to memory, the teacher should go over each new Paradigm with the scholar, and orally explain the deviations from the Regular Verb, and the *normal*

forms indicated by the asterisk. In this way the memory will be greatly assisted by a perception of the analogy and structure of the language. Thus, for example, if the scholar perceives in Parad. G. how the 3rd pers. Pret. כָּתַב, כָּתְּבָה is a model for the 3rd Pret. plur. כָּתְּבוּ, and how כָּתְּבוּ is a model for all the remaining forms of the first and second person, he then has in reality but *three* new forms to learn for the whole Preterite. If he further perceives how all these verbs fundamentally follow the same analogy, he is less deterred by the multiplicity of the Paradigms, which he can thus reduce, in effect, to but one, greatly to the assistance of the memory and the facility of finding out doubtful forms.

In connexion, however, with the foregoing lessons, and during the first weeks of instruction, something should be read and translated (such as the Scripture Phrases in this Reading Book), to afford the teacher the opportunity to explain the Article and Particles, the *construct state*, etc., of Nouns, and to exercise the student in the inflexion of Verbs. The teacher should take care that in these exercises the pupil *reads with fluency*, without stumbling and stammering. For this end, it is best to *read aloud* and repeatedly what one already understands. Besides the readiness in *reading*, there ought to be expertness in *writing* the characters, so that they may be distinctly legible to others.

As a further exercise in the Irregular Verbs, it is especially recommended to write out the inflexions

of a few others, after the model of the Paradigms, and then to do the same wholly from recollection. Then the student may begin to inflect in writing such verbs as partly follow more than one Paradigm, e. g. בָּוִי, הָלַץ, etc. In doing this, it will be found necessary to enter more fully on the study of those sections of the Grammar which impart the requisite information, and even to notice the exceptions in the Remarks.

With the Paradigms of Nouns, the same course may be followed; but it is necessary, moreover, that the learner should be accustomed to trace back the noun to the stem-word or root. Indeed, these two points affecting the noun, viz., its *derivation* and its *declension*, must be constantly attended to in acquiring the language.

As soon as a good knowledge of grammatical forms is gained, there must be a systematic effort to acquire the no less important knowledge of words. The memory must, of course, be tasked for this purpose, just as in learning any other language. It is an injurious plan to require of the pupil but seldom or never the effort of committing to memory. *Tantum scimus, quantum memoria tenemus.*

The perusal of the Syntax may sometimes be left to the student without oral instruction; and so also

may the complete mastering of the whole Grammar. But this leads us to another point, viz., the inexpediency of using *skeleton grammars*, which give but a rough sketch of the forms and structure of the language. A full Grammar should be used at once, in which the more important parts, usually printed in larger type, should be learned first, leaving the rest in smaller type for after study.

As appropriate *Exercises* in Hebrew composition, the student may be required to *re-translate* from memory what he has just translated from the Hebrew; to read and point some unpointed text; and also to *write* out Hebrew translations to be examined by the teacher, with reference to the inflexion and pointing of the words, and also to their syntactical construction.

To the above suggestions by Gesenius, it may be well to add, that the *blackboard* may often be used with advantage by a teacher who meets a class in a lecture-room. It was so employed by the great Hebraist himself, in lecturing to his large classes of students.

No pains have been spared to ensure perfect accuracy in this production, as well as in the Grammar. It is confidently hoped, therefore, that there will be no room to complain of typographical or other errors.

# READING LESSONS.

## I. SCRIPTURE PHRASES AND SENTENCES.

- 1 פְּרִי גִדְלָא \* לֶבֶב :
- 2 דְּבַר הַפִּלְגֶה הַגָּדוֹל :
- 3 יָמֵי יַעֲקֹב חַיֵּי אַבְרָהָם :
- 4 זָכַר צְדִיק לְבִרְכָה :
- 5 אַתָּה יְהוָה טוֹב וְסֹלֶה :
- 6 תִּקְמַל אֱלֹהִים רִשָּׁע :
- 7 מִי יִשְׁבֹּן בְּחַר קְרִשָּׁה :
- 8 בָּבֶד הִרְעִב בְּאָרְצוֹ :
- 9 אַיָּה סִפְרֵי אֶת־הַמִּנְדְּלִים :
- 10 אֶדְקֵם מִשְׁמַיִם גִּיטָרָה :
- 11 וְיָבֵר עֲוֹן אֲבֹתָיו :
- 12 מִי תִגְן אֶת־רוּחַ יְהוָה :
- 13 בַּבַּד אֶת־אֲבִיךָ וְאֶת־אִמְךָ :
- 14 דָּמֹו מִדָּרְךָ אֲבִיקָשׁ :
- 15 גִּלְבִּיתִי מֵאֲרֵיץ הַעֲבָרִים :
- 16 הַכְּפִיד נְחֹשֶׁתִי :
- 17 עַל יְהוָה הִיטְלִיתִי מִרְחָסִים :
- 18 אֲשַׁמְרֵם מִשָּׁמַיִם :
- 19 וְעַתָּה אֶתְחַזְקֶנָּה יְדֵיכֶם :
- 20 דוֹר יִשְׂרָאֵל וְיָבֵרָה :
- 21 כִּי שִׁכַחְתָּ אֱלֹהִים יִשְׁעֶךָ :
- 22 בְּזֵר חֲכָם יִשְׁפֹחַ אֲבִיו :
- 23 יְהוָה יִסְמְךָ מִכָּל־רֵעֶךָ :
- 24 הִדְרִיכֵנִי בְּאַמִּיתְךָ וּלְפִידֵנִי :
- 25 כִּי־יִקְרָעֶכֶם אֶת־קוֹל הַיַּעַר :
- 26 זֶה דְרָפָה מִנְעוּבֹדָה כִּי לֹא־יִשְׁמַעַתְּ בְּקוֹלִי :
- 27 סִבּוּגֵי כְדָבָרִים דַּעֲבוּ כְּאִישׁ קוֹצִים :

- 28 הִדְלִיתָ הַסּוּב עַל־צִירָה וְעַל עַל־מִשְׁתָּו :
- 29 אִי הוֹחֵל לִרְאֹה בְּיָמֵם יְהוָה :
- 30 בְּבִלְלֵב אֶצֶר פְּרוּרִיד :
- 31 מוֹדֵלִי הַנְּבֹשֶׁת וְהַרְבִּישׁ מִה לָּה :
- 32 אִם־תַּעֲרֵנִי לֹא־אֲבַל בְּלִחְמֶךָ :
- 33 הִישִׁיעֵנִי יְהוָה וְאִישְׁעָה :
- 34 אָדָם יוֹדֵד אִשָּׁה קָצֵר יָמִים וְיִשְׁבַּע רָגְזוֹ :
- 35 וְהִגֵּה כֹלָם כִּי־צָב אֶרְצָה וְרֵאשִׁטוּ מִיַּע הַשְּׂמֹנְטָה :
- 36 אֶת־מִי הַרְפֵּת וְהַרְפֵּת וְעַל־מִי הַרְיִמֹת קוֹל :
- 37 מִה־אֲבַל יָצָא מֵאֲבֵל וְיָצָא מִתּוֹק :
- 38 הַגִּלְגָּל נִגְלִיתָ אֶל־בֵּית אֲבִיךָ :
- 39 לְהַחֵת נִפְשֵׁי וְסִטוֹ :
- 40 אֶל־אֶרְצִי וְאֶל־מִוֹלְדֹתִי אֵלְךָ :
- 41 בְּנֵי יִשְׂרָאֵל אֲמַרְוּ וּמִצִּוֹתֵי הַצִּבּוֹן אֲמַרְוּ :
- 42 מִה בִּידֵךְ אֲבָנִים גְּדֹלוֹת וְסִטְנֵתָם :
- 43 כִּי־חִלְבוּ מִשְׁעֵרֶךָ מִלֶּאֱהָ הָאֲרֵץ מִנְגִיד :
- 44 מִה־רִמְתוֹק מִדְּבַשׁ וְיָמָה עַו מִצָּרִי :
- 45 וְחָל נָח אִישׁ הַאֲדָמָה וְיִשַׁע כָּרָם :
- 46 לָרֶף מֵאֵף וְעוֹב מִתָּה :
- 47 מִכָּה אִישׁ וְטָה כוֹת יָמָה :
- 48 וְהֵאָדָר הָאִשָּׁה הַתְּקוֹשׁ הַיִּשְׂרָאֵלִי וְאֲבַל :
- 49 יִשְׁמַעֲתָ אֵת אִשְׁרֵי־שִׁלְחָתָ אֵלַי :
- 50 בְּאִשׁ יִשְׁפֹחַ אֵתוֹ וְאֶתְקֵן :
- 51 לְכִי־אֵת מְלִכֵי עֲלֵינוֹ :
- 52 עֵשָׂה נַעֲשֶׂה אֶת־נִרְיָנוֹ אִשְׁרֵי נִרְנָנוֹ :
- 53 אֲנִכִי הַגִּילְיָתִי אֲחַכֵּם מֵאֲרֵיץ מִצְרָיִם :
- 54 לֹא־תִחַתֵּךְ יִשְׂרָאֵל כִּי הַיַּעַר יִשְׁוֹר עֲנֵי הַכְּנָעִים :
- 55 אֶל־יִשְׂרָאֵל אֱלֹהֵיךָ אִשְׁרֵי אַתָּה בּוֹשֵׁת בּוֹ :
- 56 הַגּוֹ לָנוּ יָמִים וְנִשְׁתָּה :
- 57 אֶל־הַסֵּפֶר בְּרִיתְךָ אֲמַנּוּ :
- 58 כִּי־מִקּוֹם אִשְׁרֵי הַרְדֵּךְ בָּהּ נִגְלַכֶם בּוֹ לָכֶם נִתְמָיו :
- 59 בְּיָמֵים הַהֵם חָחַל יְהוָה לְעֵצוֹת כִּי־יִשְׁרָאֵל :

\* The accent or tone of words in these Phrases is always at the end, except when marked on the *penultima* by the sign (◌̣), or by one of the regular accents (\$ 15).

60 אָבִיךָ הַקָּבִיד אֶת־עֲלָנוּ וְאֵתָהּ הַקֵּל מֵעֲלֵינוּ :  
 61 לֵךְ אֶל־נִמְלֵךְ עֲצֵל רָאָה דַרְכֵיהֶּ וְחַכְמָם :  
 62 לֹא־תַעֲלוּ וְלֹא־תִלְחַמְנוּ עִם־אֲחֵיכֶם :  
 63 וְגַדְמֵם מִשָּׂחָה אֶת־דָּוֹד וְיָדָה אֶת־הַקָּלַע בְּמִשְׁחָהוּ פְּעָמָיוֹם :  
 64 הֵן קָלְתִּי מִיָּה אֲשִׁיבְךָ יְדֵי שְׁמִי לְמוֹרְפֵי :

65 הֲלֵא אָב אָחֵר לְלָנִי הֲלֵא אֵל אָחֵר בְּרָאֵנוּ מִדָּוַע  
 נִכְנַד אִישׁ בְּאֵחָיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ :  
 66 שְׁלֹשִׁים יוֹם וְשִׁלְשֵׁת יָמִים תִּשָּׁב בְּרַמְי טַהֲרָה בְּכֹל־  
 קָדָשׁ לֹא־תִנָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מִלְאֵרֶת  
 יְמֵי טַהֲרָה :

II. EXTRACTS IN PROSE.

1. THE PRIESTS' BENEDICTION.

Num. vi. 22—26.

22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : 23 דַּבֵּר אֶל־אַהֲרֹן  
 וְאֶל־בָּנָיו לֵאמֹר כֹּה תִבְרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם :  
 24 יְבָרְכֶךָ יְהוָה וְיִשְׂמְרֶךָ : 25 יָאֵר יְהוָה וּפְגִי אֶלֶךְ  
 וַיִּחַגְדָּה : 26 יֵשָׂא יְהוָה וּפְגִי אֶלֶיךָ וַיִּשָּׂם לְךָ שָׁלוֹם :

2. JOTHAM'S PARABLE.

Judges ix. 6—15.

6 וַיֹּאסֶפוּ בְלִבָּעֵלִי שָׂכָם וְכַל־בֵּית מֹלֹאָ וַיִּמְלִיכוּ  
 אֶת־אֲבִימֶלֶךְ לְמֶלֶךְ עִם־אֵלֹהֵי מִצְרַיִם וַיִּשְׂרַב בְּיַדְכֶם : 7 וַיַּגִּידוּ  
 לְיוֹתָם וַיִּלְכְּדוּ וַיַּעֲמִדוּ בְרֹאשׁ הַר־גֵּרָזִים וַיִּשְׂאָו קוֹלוֹ וַיִּקְרָא  
 וַיֹּאמֶר לָהֶם שִׁמְעוּ אֵלַי בַּעֲלֵי שָׂכָם וַיִּשְׁמַע אֱלֹהִים :  
 8 הֲלוֹךְ הֲלָכְנוּ הַעֲצִים לְמִישָׁח עֲלֵיהֶם כִּי־לָדָה וַיֹּאמְרוּ לְזִכַּר  
 מְלֹכֶךָ עֲלֵינוּ : 9 וַיֹּאמֶר לָהֶם הַזִּכַּר הַתְּדַלְתִּי אֶת־דִּישְׁנִי  
 אֲשִׁיר־בִּי וַיִּכְרְדוּ אֱלֹהִים וַאֲנִשְׂיָם וְהַלְכִיתִי לְנוֹעַ עַל־הַעֲצִים :  
 10 וַיֹּאמְרוּ הַעֲצִים לְתַאֲנָה לְבִירָתָם מַלְכֵי עֲלֵינוּ : 11 וַתֹּאמֶר  
 לָהֶם הַתַּאֲנָה הַתְּדַלְתִּי אֶת־מִתְלִי וְאֶת־הַתְּנוּבָתִי הַטּוֹבָה  
 וְהַלְכִיתִי לְנוֹעַ עַל־הַעֲצִים : 12 וַיֹּאמְרוּ הַעֲצִים לְגִזְפוֹ לְבִירָתֵי  
 אֶת־מְלֹכֵי עֲלֵינוּ : 13 וַתֹּאמֶר לָהֶם הַגִּזְפוֹ הַתְּדַלְתִּי אֶת־  
 תִּירוּשֵׁי הַמִּשְׁפָּחָה אֱלֹהִים וַאֲנִשְׂיָם וְהַלְכִיתִי לְנוֹעַ עַל־

vs. 8 and 12. כרי. טלכ

3. ELIJAH'S ASCENSION.

2 Kings ii. 1—12.

1 וַיְהִי בַהַעֲלוֹת יְהוָה אֶת־אֶלְיָהוּ בְּפָעֲרָה הַשָּׁמַיִם  
 וַיִּלְכְּדוּ אֶלְיָהוּ וַאֲלִישֶׁע מִדֶּהֶנְלָל : 2 וַיֹּאמֶר אֶלְיָהוּ אֶל־  
 אֲלִישֶׁע שְׁבִי־נָא פֹה בִּי יְהוָה שְׁלַחְנִי עַד־בֵּית־אֵל וַיֹּאמֶר  
 אֲלִישֶׁע חִי־יְהוָה וְחִי־נַפְשֶׁךָ אִם־אֶעֱבֹד וַיִּרְדּוּ בֵּית־אֵל :  
 3 וַיִּצְאוּ בְּגִי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֲלִישֶׁע וַיֹּאמְרוּ  
 אֵלָיו הִדְעָתָ בִּי הַיּוֹם יְהוָה לָקַח אֶת־אֶדְנֶיךָ מֵעַל הָרָאשִׁיךָ  
 וַיֹּאמֶר גַּם־אֲנִי וְדַעְתִּי הַחַיִּשׁוֹ : 4 וַיֹּאמֶר לוֹ אֶלְיָהוּ אֲלִישֶׁע ו  
 שְׁבִי־נָא פֹה בִּי יְהוָה שְׁלַחְנִי יְרֵחוֹ וַיֹּאמֶר חִי־יְהוָה וְחִי־  
 נַפְשֶׁךָ אִם־אֶעֱבֹד וַיָּבֹאוּ יְרֵחוֹ : 5 וַיִּגְשׁוּ בְּגִי־הַנְּבִיאִים ו  
 אֲשֶׁר בִּירְחוֹ אֶל־אֲלִישֶׁע וַיֹּאמְרוּ אֵלָיו הִדְעָתָ בִּי הַיּוֹם  
 יְהוָה לָקַח אֶת־אֶדְנֶיךָ מֵעַל הָרָאשִׁיךָ וַיֹּאמֶר גַּם־אֲנִי וְדַעְתִּי  
 הַחַיִּשׁוֹ : 6 וַיֹּאמֶר לוֹ אֶלְיָהוּ שְׁבִי־נָא פֹה בִּי יְהוָה  
 שְׁלַחְנִי תִירְדָּתָה וַיֹּאמֶר חִי־יְהוָה וְחִי־נַפְשֶׁךָ אִם־אֶעֱבֹד

הס" ברהש קמי" 1, v.



<p>וַיִּלְכְּדוּ שְׂנֵיָהֶם: 7 וַחֲמִישִׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכְדוּ          וַיַּעֲמִדוּ מִגֵּד מִרְהוֹק וַיִּשְׁנִיחֵם עֲמִדוֹ עַל־תִּירְהוֹן: 8 וַיִּשְׁחַת          אֱלֹהֵיו אֶת־אֲדָרְתוֹ וַיִּזְלַם וַיַּגִּד אֶת־הַפְּלִים וַיַּחֲצוּ הַגֵּד          וַהֲגִדוּ וַיַּעֲבְרוּ שְׂנֵיָהֶם בְּחַרְבָּה: 9 וַיְהִי כַעֲבָרָם וְאֶל־הוּ          אָמַר אֶל־אֱלֹהֵי שָׁאֵל מַה אֲעִשֶׂה־לָּךְ בְּטָרְם אֲלַקַח מֵעִנְיָ          וַיֹּאמֶר אֱלֹהֵי וַיְהִינָה פִּי־שִׁנְיָם בְּרוּחַת אֱלֹי: 10 וַיֹּאמֶר</p>	<p>הַקְּשִׁיחַ לְשִׁאֵל אֶם־תִּרְצֶה אֲתִי לָקַח מֵאֲתָךְ יְהִי־לְךָ בֶן          וְאֶם־אֵין לֹא יִהְיֶה: 11 וַיְהִי תַמְרָה הַלְּבָיִם הַלּוֹךְ וּבָרַךְ          וַהֲגִדוּ רַב־אִישׁ וְכֹסֵף אִישׁ וַיַּכְרִדוּ בֵּין שְׂנֵיָהֶם וַעֲלֵ אֱלֹהֵיו          בְּקַעֲרָה הַשְּׂמָיִם: 12 וְאֱלֹהֵי רָאָה וַהֲוִיא מִצַּעַק אָבִיו          אָבִי רַב־יִשְׂרָאֵל וַפְרָשִׁיו וְלֹא רָאָהוּ עֵיד וַיַּחֲזֹק בְּכַנְדִּיו          וַיִּקְרַע לְשָׁמַיִם קְרָעִים:</p>
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III. EXTRACTS IN POETRY.

CHARACTERISTICS OF HEBREW POETRY.

BEFORE the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to Lowth's *Lectures on Hebrew Poetry*, especially Lecture xix.; Herder's *Geist der Hebr. Poesie*; De Wette's *Einleitung in die Psalmen*; Ewald's *Poetische Bücher*, I.; and Nordheimer's *Hebrew Grammar*, §§ 1120—1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called מִסְּמֵחַ, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely, by brevity of expression, and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence, it

has some characteristics of *language*, viz., the use of peculiar words, forms of words, etc., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression\* between the clauses of a sentence, which accordingly, in its simplest form, consists of only two members (*δίστυχον*).

Hence the poetry or rhythm of the Hebrews is generally termed *parallelism*,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this

\* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the interpreter of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps lxxvi 3 [*his tabernacle is בְּנֵי־שָׁלֵם, and his dwelling place in Zion*] it has been doubted whether בְּנֵי־שָׁלֵם means *in peace* or *in Salem*; but the doubt can scarcely remain when one considers the corresponding clause, where *in Zion* stands parallel to the term in question, and determines it to mean *in Salem*.

parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, etc.), for in the later (e. g. Ezekiel, Haggai, Zechariah), it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be *synonymous*, *antithetic*, or *synthetic*.

1. *Synonymous Parallelism*.—In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נֹמְקֵשֶׁת בְּאִמְרֵי־פִיךָ  
נִלְבְּדָתָ בְּאִמְרֵי־פִיךָ :

Thou art snared in the words of thy mouth ;  
Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא־יֵצֵא מִעֶפֶר אָוֶן  
וּמִאֲדָמָה לֹא־יֵצֵא עֲמָל :

For affliction comes not forth from the dust ;  
And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.\*

עָדָה וְצִלָּה יִשְׁמְעוּ קוֹלִי  
נִשְׂאֵי לִבִּי הַתְּהַנְּנָה אִמְרָתִי

\* This passage strikingly exhibits *rhyme* as well as parallelism. The same is found in many other poetic sentences ; e. g. in Job vi. we find it *six times*, viz., in vs. 4, 7, 9, 13, 22,

כִּי אִישׁ הִרְנֵתִי לְפִנְעֵי  
וְיָלֵךְ לְחִבְרָתִי :

Adah and Zillah, hear my voice,

Ye wives of Lamech, hearken to my speech ;  
For I have slain a man to my wounding,  
And a youth to my hurt.

As another instructive example of this parallelism with four clauses, we may adduce Ps. xix. 8.

תֹּנֶת יְהוָה תְּמִימָה  
מִשִּׁיבַת נְפֹשׁ  
עֲדוֹת יְהוָה נְאֻמָּה  
מִחֲבִימַת פִּתְּי :

The law of Jehovah is perfect,  
Reviving the spirit ;  
The testimony of Jehovah is sure,  
Making wise the simple.

It may be remarked in general, that under this *synonymous parallelism*, which is the most frequent form of the Hebrew rhythm, we find an exceedingly great variety of constructions.

2. *Antithetic Parallelism*.—In this the idea of the second member stands in opposition or contrast to

29. But there is no satisfactory proof that in these or other cases the rhyme was (as De Wette, etc., suppose) *designed* by the poet. On the contrary, it is almost certain that the poet had no such design. For, if he had, he might with perfect ease have given in Job vi. *ten more* rhymes, e. g. in vs. 8 there might be as good a rhyme as we find in vs. 9, by a very simple change in the arrangement of the words ; thus, instead of the present order—

כִּי־יִפְתֹּן תְּבוּאָה שְׂאֵלֹתִי  
וְתִקְנֵתִי וְיִפֶּן אֱלֹהִים :

he might, without affecting the sense, have written—

כִּי־יִפְתֹּן תְּבוּאָה שְׂאֵלֹתִי  
וְיִפֶּן אֱלֹהִים תִּקְנֵתִי :

As another proof that rhymes in Hebrew Poetry are *undesigned*, we may point out the fact, that they consist in the recurrence of like *suffixes* or *terminations* in the *inflexions* of nouns and verbs, so that they actually often appear also in the plainest prose, e. g. Josh. xxiii. 11—

וַיִּשְׁמְעוּהֶם כִּי־אָרָא לְעֵשׂוֹתֵיהֶם  
לְאֶהֱרָה אֶת־יְהוָה אֱלֹהֵיהֶם :

that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis; e. g. Prov. x. 1:

בֶּן חָכָם יִשְׂמַח־אָב  
וּבֶן כְּסִיל תּוֹנֵת אִמּוֹ:

A wise son maketh a glad father;  
But a foolish son is the heaviness of his mother.

For other examples, see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. *Synthetic Parallelism*.—In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification; e. g. Ps. xxvii. 4:

אֶתֵּת יְשׁוּעָתִי מִצְּדֵי יְהוָה  
אוֹתָהּ אֲבַקֵּשׁ  
שִׁבְתִּי בְּבֵית־יְהוָה כְּלַיְמֵי חַיִּי

לְחַיּוֹת בְּנוֹעַם־יְהוָה  
וּלְבַקֵּר בְּהִיבְלוֹ:

One thing I ask from Jehovah,  
It will I seek after,—  
My dwelling in the house of Jehovah all the days  
of my life,  
To behold the beauty of Jehovah,  
And to inquire in his temple.

\* \* In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii). The accents, however, serve to indicate the divisions or lines. Thus, a simple parallelism is divided into two members by *Athnach* (—) or *Merka* with *Mahpakh* (—); and in a compound one the subdivisions of the members are usually made by *Zagph-qaton* (—) and *Rebhia* (—).

1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1—4.

וְחִשְׁבֵנֵי הָאֲרָזִים אָמְרוּ־בִי:  
הֲגַל כִּפְטָל אִמְרָתִי  
וְכִרְבִּיבִים עַל־עֵשֶׂב:  
הֲבָנוּ גִדְל לְאֵלֵהֵינוּ:  
כִּי כָל־דַּרְכֵינוּ מִשְׁפָּט  
צְדִיק וְיִשְׁרָר הוּא:

1 הָאֲרָזִים הִשְׁמִינִים וְאָדְבְּרָה  
2 יִשְׂרָאֵל בְּמִשְׁרָר לִקְחֵי  
כִּשְׂעִירֵם עַל־דִּישָׁא  
3 כִּי יִשֶׁם יְהוָה אֶת־רֵא  
4 הַצִּיּוֹר תִּמְנִים בְּעָלוֹ  
אֵל אֲמוֹנָה וְאָנוּ עָל  
ב"רבי

2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1—7.

1 אֲשִׁירָה נָא לִידֵי־י שִׁירַת דּוֹדִי לְכַרְמֹי כָרֵם הִנֵּה לִידֵי  
בְּכַרְנֵן בְּרִישׁוֹן: 2 וְנִעְזַקְתִּהוּ וְנִסְפַּלְתִּהוּ וְיִטְעֶהוּ עֵזֶק וַיִּבֶן מִנְדֵּל  
בְּתוֹכוֹ וְנִכְרִיבֵהוּ הָאֵב בּוֹ וַיִּקְוֶה לְעֵשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים:  
3 וַעֲתָרָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה וְשָׂטָן־נָא בְּיַד וּבִין  
בְּרַמִּי: 4 מִה־לְעֵשׂוֹת עוֹד לְכַרְמִי וְלֹא עֲשִׂיתִי בּוֹ מִדּוֹעַ  
קוֹיִתִי לְעֵשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים: 5 וַעֲתָרָה אוֹדִיעֶה־נָּא  
אֶתְכֶם אֵת אֲשֶׁר־אָנִי עֹשֶׂה לְכַרְמִי הֲסָר מִשׁוֹפְחוֹ וְהִנֵּה לְבַעַר

כַּרְמִי נִדְרוֹ וְהִנֵּה לְמַרְסָם: 6 וְאֲשִׁיתֶהוּ בְּתֵה לֹא יִזְמַר וְלֹא  
יִעֲרַר וְהִלָּה יִשְׁמִיר וְיִשְׁתֵּה וְעַל הַעֲבִים אֲצַוֶּה כִּתְּמִטִּיר עָלוֹ  
וַיִּסָּר: 7 כִּי כָרֵם יְהוָה צִבְאוֹת בַּיִת יִשְׂרָאֵל וְאִישׁ יְהוּדָה  
נִכְנַע וְשִׁלְטִינְיוֹ וְנָמוּ לְמִשְׁפַּט וְהִגְדָה מִשְׁפַּח לְצַדִּיקָה וְהִגְדָה  
יְצִירָה:

3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10—31.

10 אֲשֶׁת־חַיִל מִי יִמְצָא וְרַחֵם מִבְּנֵינִים מִכֶּהָ: 11 בָּטַח  
בָּהּ לֵב בַּעֲלָהּ וְשָׁלַל לֹא יִחַסֵּר: 12 נִמְלַתְהוּ טוֹב וְלֹא־דָע  
כֹּל יִמֵן הַיְהוּדָה: 13 בְּרַחֲמֶיהָ צִנְדָּר וּבְאֲשִׁימֶיהָ וַתַּעַשׂ בְּחָפְזִין

הכ"ב ברוש. v. 5.

כַּפִּיָּה: 14 הֵיטָהּ כְּאֵיזוֹת סוּחַר לְמִירְחָק תִּבְיֵא לְחִמָּה:  
 15 וְתָקַם בְּעוֹר לַיְלָה וְתִחַזְטֶרֶף לְבֵיתָהּ וְחָק לְגַעַרְתֵּיהָ:  
 16 זְמִימָה שָׂרָה וְתִשְׁתַּחֲוֶי מִפְּרֵי כַפֵּיהָ נִטְעָ פָּרֶם: 17 הַנְּרָה  
 בָּעוֹז מִתְנַהֵה וְתִאֲפִין זְרוּעֵיהָ: 18 גִּעְמָה בֵּיטוֹב סַחֲרָה  
 לֹא־יִכְבַּה בְּלִיל נְרָה: 19 יָדֶיהָ שֶׁלַּחָה בְּכִישׁוֹר וְכַפֵּיהָ תִמְכּוּ  
 פְּלָה: 20 בַּפֶּה פְּרִיטָה לְעֵנִי וְיָדֶיהָ שֶׁלַּחָה לְאַבְיוֹן: 21 לֹא־  
 תִירָא לְבֵיתָהּ מִשְׁלַג בִּי כֹל־בֵּיתָהּ לְבִישׁ יְעִנִים: 22 מִרְבָּבִים

כפ"י "געמ"ה 18. v. נשימה קרי 16. v. נ"א ונתתו נ"א בע"ור 15. v.  
 בלילה קרי 18. v.

עֵשְׂתָהּ־לָהּ שֵׁשׁ וְאַרְבָּעֵי עָשָׂר: 23 נוֹדַע בְּשַׁעְרִים בְּעֵלְהָ  
 בְּשִׁבְתּוֹ עִסְזִקְנֵי־אַרְצוֹ: 24 סָבִיו עֲשֵׂתָהּ וְתִמְכֹּר וְחִזְרוּ נְתַנָּה  
 לְבַנְעֵנִי: 25 עוֹזֵה־הָרָר לְבוּשָׁהּ וְתִשְׁחַק לְיוֹם אֲתָרוֹן: 26 פִּיהָ  
 פְּתַחָה בְּחִכְמָה וְתוֹרַת־חֶסֶד עַל־לִשְׁנָה: 27 צֹפִיהָ תִילְכּוֹת  
 בֵּיתָהּ וְלַחֵם עֲצֵלוֹת לֹא תֹאבֵל: 28 קָמוּ בְנֵיהָ וַיֵּאֲשְׁרוּהָ  
 בְּעֵלָה וַיְהַלְלָהּ: 29 רַבּוֹת בְּנוֹת עֵשׂוֹ חֵיל וְאַתָּה עָלִית עַל־  
 פְּלָה: 30 שֶׁמֶר רַחוּ וְהַבֵּל הֵיפִי אֲשֶׁה וַיִּרְאֲתִיחֶהּ תִיא  
 תַתְּהַלֵּל: 31 תִנְדָּלָהּ מִפְּרֵי יָדֶיהָ וַיְהַלְלוּהָ בְּשַׁעְרִים מְעֻשִׂיהָ:

הליכות קרי 27. v. נ"א ע"ז 25. v.

## NOTES.

### I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the *derivation* of Nouns, the Lexicon must be consulted; but this necessity can occasion no difficulty, even to the beginner, now that he can have Gesenius's, with the words in alphabetical order.

1. P'rî' ghō-dhël lē-bhā'bh.\* *Fruit-of greatness-of heart*, i. e., boasting. P'rî' is a noun masc. sing. in the constr. state (see § 89), and belongs to Class or Parad. VI. i. (§ 92): the ב has Daghesh lene (see § 6, 3, § 13, 1, § 21, 1). Ghō'dhël noun masc. sing. constr. st., Parad. VI. c: the י without Daghesh lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). Lēbhā'bh, noun masc. sing. absol. st. (see § 89, 1, at the close), Parad. IV. a. This example shows, a) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of p'rî and ghō'dhël though each is in constr. state (see § 89, 1, and Note †); b) that there may be several successive nouns in the constr. state depending on each other (see § 114, 1): see also below, in No. 3.

\* For the sounds of the consonants and vowels, as here employed to express the Hebrew pronunciation, see § 6 with Notes\* on pages 17 and 20, also § 10.—On Hebrew syllables, see § 26.

—The sign (;) at the end is *Sōph-pāsūq*, which is always preceded by the accent *Silluq* (§ 15).

2. D'bhār hām-mā'-lēkh hāg-gā-dhōl. *Word-of the great king*. D'bhār, noun masc. sing. constr. st. of בָּרָךְ, Parad. IV.—Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 89, 1). Hāmmā'lēkh noun masc. sing. absol. st., Parad. VI. a; with the article (·) prefixed (see § 35). Hāggādhōl, adj. masc. sing. with article; on י with Dagh. forte, see § 13, 3.—Observe how the adj. stands *after* the noun, and agrees with it in gender and number (see § 112, 1), and in taking the article (see § 111, 2).

3. Y'mé' sh'né' chāy-yé' 'bhō-thā'i. *The days-of the years-of the life-of my fathers*. Y'mé', noun masc. plural, constr. state; the sing. יָמִים, irregularly inflected (§ 96). Sh'né', noun fem. pl. constr. state; sing. שָׁנָה (§ 95, Parad. B. a) but here with *masc.* plural (see § 87, 4). Chāyyé', noun masc. pl. constr. st.; sing. יָמִים, Parad. VIII.—the plural form used with *sing.* sense (see § 108, 2, a). 'bhō-thā'i noun m. pl. (but with *feminine* form, § 87, 4), with suff. 1 pers. sing. (· for ' because of pause, *Silluq*, § 29,

4. *a*): sing. כִּסֵּי, irreg. inflexion (§ 96).—Observe here the succession of three nouns in constr. st. (§ 114, 1), and the effect of the close connexion in utterance not only changing the vowels (as in No. 2), but also eliding or slurring over the consonant כ (כִּסֵּי for כִּסֵּי, etc., according to § 89, 2, *a*).—Observe also the absence of the art. before the nouns, owing to their being in the constr. st., and as such not needing the art. (see § 110, 2); comp. our expression *God's word for the word of God* (see Note \*, p. 185).

4. Zc'-khēr tsād-dī'q libh-rā-khā'. *The memory of a righteous (man) for a blessing*, i. e., is blessed. Zc'khēr, Parad. VI. b; article omitted (§ 110, 2); constr. state without any change (see above, No. 1). Tsād-dī'q, adj. masc. sing., agreeing with כִּסֵּי man, which is understood. Libh-rākhā', noun fem. sing. absol. state, Parad. B. c; with prep. לְ to prefixed (§ 102, 2), here with short Chireq (י) according to § 28, 1.—Observe the ellipsis of the copula (i. e., the verb *to be*), according to § 144.

5. Āt-tā' Y'hō-vā' tōbh v'sāl-lā'ch. *Thou, Jehovah (art) good and forgiving. Attā'*, pronoun personal or separate, 2 pers. sing. masc. (see § 32). Y'hōvā', pr. name: for the signification and the pronunciation of this word, see Lexicon. Tōbh, adj. masc. sing., agreeing with תְּבוּחָה. V'sāl-lā'ch, adj. masc. sing., with conj. וְ and prefixed (§ 104, 2).—Obs. ellipsis of copula (*art*) according to § 144.

6. Tīq-tōl 'lō'h rā-shā'. *Thou wilt slay, O God, the wicked. Tīqtōl*, verb 2 pers. sing. masc. fut. Kal; root לָחַץ, Parad. B. תְּבוּחָה, noun masc. sing., Parad. I.; the וְ with Mappiq (§ 14) and Pathach furtive (see § 8, 2). Rāshā' (on omission of א, see p. 16) adj. masc. sing., agreeing with כִּסֵּי understood; art. omitted in poetic style (see p. 184).—Observe the arrangement of the words (§ 145, 1).

7. Mī yīsh-kōn b'hār qōdh-shē'-khā. *Who shall dwell in the mountain-of thy holiness?* i. e., in thy holy mount. Mī, pron. interrog. (§ 37) used of persons. Yīshkōn, r. כָּנַן, Parad. B. B'hār, noun masc. sing. constr. st., Parad. VIII. a; pl. כָּנָנוּ for כָּנְנוּ, because א excludes Daghes forte (see § 22,

5). Qōdhshē'khā, noun (שְׁבִיבָה, Parad. VI. c) with suff. 2 pers. sing. masc. (§ 91, 1), joined by means of (־) because of the pause, Silluq (§ 29, 4, *b*).—Obs. subst. used to express adj. (see § 106, 1); and for the position of the suff. ־ָ, see § 121, 6.

8. Kā-bhē'dh hā-rā-ā'b bā-ā'rēts. *Heavy was the famine in the land.* כָּבֵדָה, verb 3 pers. sing. masc. pret. Kal (see Parad. B.), agreeing in gend., numb., and pers. with its nominative (§ 146 at beginning). כָּבֵדָה, noun (Parad. IV.) with art. הַ (see § 35, 1). יָמֵי, noun (Parad. VI. a) with prep. בְּ prefixed with Qamets because it displaces the art. and takes its pointing (בְּ for בֵּבְ, see § 102, 2, *b*, and § 23, 5); see also § 29, 4, *a*, § 93, Rem. 1, for the (־) instead of (־) under א. The arrangement is the same as in No. 6.

9. Āy-yē' sō-phēr' ēth-hām-mīgh-dā-līm. *Where (is one) counting the towers? Sōphēr*, act. part. masc. sing. Kal; r. פָּרַץ, Paradigm B. סֵפֶר, sign of the definite accusative (see § 117, 2, and Note \*), here followed by Maqqeph (§ 16, 1) and hence with (־) shortened to (־), see § 27, 1. מִימֵי, noun masc. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by sōphēr (see § 135 and § 138).

10. Tsē'-dhēq mīsh-shā-mā'-yīm nīsh-qā'ph. *Righteousness from heaven looked down.* מִשְׁפָּחָה, noun masc. plur. but seemingly dual (see § 88, 1, Rem. 2), with prep. מִן prefixed (§ 102, 1); on plur. form in this noun, see § 108, 2. נִשְׁפָּחָה, verb 3 pers. m. sing. pret. Niphal, r. שָׁפַח, Parad. B.; here with (־) for (־), because of the Silluq (§ 29, 4).—Observe, the proper sense of this verb in Niphal. is reflexive, viz., *to bend one's self forward* (see § 51, 2, and the Lexicon under שָׁפַח).

11. *The iniquity of his fathers shall be remembered.* יָזַר (yīz-zā-khēr verb (r. יָזַר) 3 pers. sing. masc. fut. of Niphal, which has here a passive force (see § 51, 2, *d*), Paradigm B. יָזַר 'rōn, not 'ōn, because the *cholem* requires a consonant before it, which must be the א, and not the א which has the Chateph-Pathach, see § 26, 1) noun in constr. state (Paradigm III.), governing the verb in gend.,

numb., and pers. (see § 146). *אֲבָתִי* (*abhō-thā'v*, see § 8, 5) compare on No. 3; there *scriptio plena*, here *scriptio defectiva* (§ 8, 4).—The arrangement is according to § 145, 1, a.

12. *Who hath tried the spirit of Jehovah?* *מִי* (see § 37, 1). *תִּכְנֶן* (*thik-kē'n*, ת without *Daghesh lene*, because the preceding word ends with a vowel and is in close connexion, § 21, 1) verb (ר. *תִּכְנֶן*) in Piël, which has here *intensive* force (§ 52, 2, a), Parad. B. *תִּכְנֶן* sign of accusative here before a noun made definite by the constr. state (see on No. 9). *רֹחַ* (*rā'ch*, with *Pathach furtive*, § 22, 2, b), noun in constr. st. (Parad. I.).

13. *Honour thy father and thy mother.* *קָבַד*, verb (ר. *קָבַד*, see on No. 8) 2 pers. sing. masc. imper. of Piël (here *causative* of Kal, § 52, 2, b), agreeing with *תָּא* *thou* (see No. 5) understood; Parad. B. *תָּא* (twice) before a noun made definite by the suffix (see on No. 9). *אֲבִי־כְחָא* (*ā-bhī'-khā*), noun irregular (כָּח, § 96, 2) with suffix 2 pers. sing. masc. (§ 91, 1, Rem. 1). *וְ* copulative conj. prefixed with *Sheva* (§ 104, 2). *אִשָּׁה* noun (אִשָּׁה, Parad. VIII.) sing. fem. with suffix, here appended by *Seghol* instead of *Sheva*, on account of the *pause* accent *Silluq* (see § 29, 4, b).

14. *His blood from thy hand will I require.* *אֶקְבֹּץ* (*māy-yā-dl'kkhā'*, second syllable with *Methegh* (§ 16, 2), to show that the vowel-sign *־* stands for *ā* not *ō*, see § 9, 12, Rem. 1, a) noun fem. singular (קָבַץ, Parad. II.), with prep. *מִן* prefixed (§ 102, 1) and suffix appended. *אֶקְבֹּץ*, Parad. B. On the arrangement, see § 145, 1, c.

15. *I was stolen from the land of the Hebrews.* *גָּנְבָנִי* verb (ר. *גָּנַב*, Parad. B.) 1 pers. sing. com., pret. of Pual (the passive of Piël, § 52, 2). *מִן*, prep. (מִן) prefixed according to § 102, 1. *הָ* art. (see No. 8).

16. *He has made heavy my chain.* *כָּבִיד*, 3 pers. sing. masc., pret. of Hiphil (causative of Kal, § 53, 2); r. *כָּבַד*. *N'chōsh-tī'* (*נְחֹשֶׁת*, § 95, Parad. D. b).

17. *Upon Jehovah I was cast from the womb.* *הִשְׁלַכְתָּנִי* (*hōsh-lū'kh-tī*) 1 pers. sing. com., pret. of

Hophal (passive of Hiphil, § 53, 2); r. *הִשְׁלַכְתָּ*, Parad. B. *הִשְׁלַכְתָּ*, noun, Parad. VI. (here with *־* on account of the *pause* accent, § 29, 4, a, and § 27, Rem. 2, c).

18. *I will keep myself from my iniquity.* *אֲשָׁמְרָנִי*, 1 pers. sing. c. fut. of Hithpaël (with *reflexive* force, and here with transposition of ת, see § 54, 2, a, and 3); r. *אֲשָׁמְרָנִי*, Parad. B. *אֲשָׁמְרָנִי* (see No. 11, and No. 15).

19. *And now let your hands be strong* (lit. *shall be strong*). *תִּהְיוּ־קַיָּים* (*tē-eh'zā'q-nā*, ת has *Daghesh lene*, because a distinctive accent, *I'siq* (י), precedes, § 21, 1), 3 pers. pl. fem. fut. Kal, r. *תִּהְיוּ*, Parad. D. (or verb *Pe Guttural*);—fut. used for imper. according to § 127, 3, c. *קַיָּים*, dual of קָיָה (קָיָה, see § 88) with suff. 2 pers. pl. masc.—On the use of a *plur.* verb with a *dual* noun, see § 146, 5.

20. *The generation of the upright shall be blessed.* *רוֹר*, noun constr. st. Parad. I. *אֲשֵׁרִים* adj. pl. masc. (agreeing with *אֲשֵׁרִים* *men* understood), Parad. IV. *אֲשֵׁרִים*, 3 pers. sing. m. fut. Pual (see Parad. E., but here with *־* because of *Silluq*), agreeing in *gend.* numb., and pers. with the subject.

21. *Because thou hast forgotten the God of thy salvation.* *שָׁכַחְתָּ* (*shā-khū'-chāt*, see § 28, 4, Note †), 2 pers. sing. fem. pret. Kal of *שָׁכַח* (verb *Lamedh Guttural*, Parad. F.). *אֱלֹהֵי*, constr. st. pl. of *אֱלֹהִים* (the ת loses both *Mappiq* and *Pathach furtive*, because it ceases to be final, § 22, 2, b): on the plural use of this word (*pluralis excellentiæ*) see § 108, 2, b. *אֱלֹהֵי*, noun, Parad. VI. e, with suffix 2 pers. sing. fem.

22. *A wise son will gladden his father.* On position and agreement of adj. and subst., see No. 2. *אֲבִי*, see § 96, 2.

23. *Jehovah will keep thee from all evil* (lit. *all of evil*). *יִשְׁמְרֶנִּי* (*yīsh-mōr'-khā'*, § 9, 12, 1, a; § 10, 1, at end; § 21, 2, c) 3 pers. sing. masc. fut. Kal with suffix, 2 pers. sing. masc., see Parad. C., and § 60. *כָּל* (here *כָּל* *kōl*, because followed by *Maqqef*, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun

(but commonly rendered as an adj.) in constr. state, Parad. VIII. c. קָע, with ׀ for ׀ according to § 29, 4, a.

24. *Cause me to walk in thy truth and teach me.* הַרְרִיבֵנִי (r. הַרְרָה, Parad. E.), 2 pers. sing. m. imper. Hiphil, with suffix 1 pers. sing. com., see Parad. C. and § 61. בְּאֵמֶתָּהּ (אֵמֶתָּהּ, see Lexicon), noun fem. sing. (Parad. D.) with prep. בְּ (here with ׀ according to § 102, 2, a) and with suffix, 2 pers. sing. masc.

25. *When you hear (lit. according to your hearing) the voice of the trumpet.* בְּשִׁמְעוֹתֶיךָ (k'shōm-<sup>a</sup>khēm), inf. Kal of שָׁמַעַתְּ (Parad. F.) with prep. בְּ (§ 102, 2) and suffix 2 pers. plur. masc., see § 61, 1, and § 65, 2.—On the use of בְּ before infinitive, see § 132, 2.

26. *This (has been) thy way from thy youth, for thou hast not hearkened to my voice.* הַיָּה, see § 34. הַרְרִיבֵנִי, noun sing. masc., Parad. VI. a, with suffix, 2 pers. sing. fem. הַרְרִיבֵנִי, see § 91, 2, and § 108, 2, a. Observe the effect of prep. בְּ on the sense of שָׁמַעַתְּ, which here means *to hearken = obey*, but without the בְּ (as in No. 25) it means simply *to hear = perceive sound*.

27. *They encompassed me like bees, they were extinguished like fire of thorns.* See § 67, Parad. H.; with suffix, 1 pers. sing. הַרְרִיבֵנִי. Pual, Parad. E.

28. *The door will turn on its hinge, and a slug-gard on his bed.* הַרְרִיבֵנִי, 3 pers. sing. fem. fut. Kal of הָרַבַּח (verb הָרַבַּח, Paradigm H.), agreeing in gend., numb., and pers. with הַרְרִיבֵנִי, see § 91, 4

29. *Then they began (lit. it was begun) to call on the name of Jehovah.* הַרְרִיבֵנִי, 3 pers. sing. masc. pret. Hophal of הָרַבַּח (Paradigm H.): see § 137, 3. בְּ with *Daghesh lene*, because of the distinctive accent (*Tiphcha* ׀) under the preceding word, see § 21, 1.

30. Ps. cxix. 69. See on No. 23. הַרְרִיבֵנִי, 1 pers. sing. com. fut. Kal of הָרַבַּח (verb הָרַבַּח, Parad. G.).

31. Gen. xiv. 21. הַרְרִיבֵנִי, 2 pers. sing. masc. imper. Kal of הָרַבַּח (Parad. G., and § 66, 1). הַרְרִיבֵנִי, § 103, 2, a. הַרְרִיבֵנִי, noun singular, but here with *collective force*, § 108, 1. הַרְרִיבֵנִי, 2 pers. sing. masc. imper. Kal of הָרַבַּח

(treated as a verb הָרַבַּח, Parad. G., and partly after Parad. F.; see § 66, Rem. 2). הַרְרִיבֵנִי for הָרַבַּח on account of *pause*, § 103, 2, a.

32. Judges xiii. 16. הַרְרִיבֵנִי, 2 pers. sing. masc. fut. Kal of הָרַבַּח (Parad. D.) with suffix, 1 pers. sing. com. (§ 60). On the position of the negative, see § 145, 1. הַרְרִיבֵנִי, 1 pers. sing. com. fut. Kal of הָרַבַּח (verb הָרַבַּח, Parad. I., see § 68, 2); here with ׀ instead of ׀ on account of the conjunctive accent, *Munach* (׀), § 68, 1. See on No. 7.

33. Jer. xvii. 14. הַרְרִיבֵנִי, imper. Hiphil of שָׁמַעַתְּ (verb שָׁמַעַתְּ, Parad. K.). הַרְרִיבֵנִי, 1 pers. sing. fut. Niphal of שָׁמַעַתְּ, with *He paragogie* (§ 48, 3): see also § 29, 4, b.

34. Job xiv. 1. הַרְרִיבֵנִי, pass. part. sing. masc. Kal of הָרַבַּח, in constr. state, according to § 135, 1. On the construct state of the adjectives הָרַבַּח and הָרַבַּח, see § 112, 2. Conjunction ׀ prefixed with *Shureq*, before simple *Sh'va*, according to § 104, 2, b.

35. Genesis xxviii. 12. הַרְרִיבֵנִי, part. sing. masc. Hophal of הָרַבַּח (verb הָרַבַּח of 3rd class, § 71) or הָרַבַּח (verb הָרַבַּח, Parad. G.). הַרְרִיבֵנִי with *He paragogie* or ancient case-ending for the accusative, § 90, 2: so also in last word. הַרְרִיבֵנִי, part. sing. masc. Hiphil of הָרַבַּח (after Parad. G. and F.).

36. Is. xxxvii. 23. הַרְרִיבֵנִי, Piël, Parad. E. On the next word the accent (׀) *Zaqeph-qaton*, § 15. הַרְרִיבֵנִי, Hiphil of הָרַבַּח (verb הָרַבַּח, Paradigm M.). הַרְרִיבֵנִי, with *Daghesh forte* conjunctive, § 20, 2, a.

37. Judges xiv. 14. הַרְרִיבֵנִי, part. sing. masc. Kal of הָרַבַּח, with article הַ (§ 35, 1) and preposition הַ (§ 102, 1). הַרְרִיבֵנִי, verb הָרַבַּח and הָרַבַּח, Paradigms K. and O.

38. 1 Sam. ii. 27. הַרְרִיבֵנִי, infin. absol. Niphal of הָרַבַּח (verb הָרַבַּח, Parad. P.), with *He interrogative* prefixed, according to § 100, 4 (see its use in § 153, 2): this infin. stands before the finite verb to make it *emphatic*, according to § 131, 3, a. הַרְרִיבֵנִי, constr. st. of הָרַבַּח (Parad. VI. h.).

39. Ps. xxxi. 14. הַרְרִיבֵנִי, infin. Kal of הָרַבַּח (Paradigm H., § 66, Rem. 2), with preposition הַ prefixed according to § 102, 2, c, and § 142, 2. הַרְרִיבֵנִי



verb עָע (Paradigm H.) inflected here as regular (after Paradigm B., see § 67, Rem. 10, also § 29, 4, b).

40. Num. x. 30. מוֹלְרֵתִי noun fem. sing. (segholate, Parad. D.) with suffix. אָלָה (Parad. K.) from אָלָה or אָלָה, see § 69, Rem. 8.

41. Prov. vii. 1. וּמִצְוֹתַי (*ū-mīts-vō-thāi*, see on No. 11) noun fem. plur. (Paradigm A.) with suffix appended (§ 91) and conj. וְ prefixed with *Shureq* before the labial מ (§ 104, 3, b.) אָתָּה for אָתָּה (prep. אָת § 103, 1, Rem. 1), see on No. 31.

42. Jer. xliii. 9. אָתָּה see on No. 31. וּמִצְוֹתַי noun common gender (§ 107, 1, c) plural (אָתָּה Paradigm VI.), governing אָתָּה in fem. pl. (§ 112, 1) but the suffix of the next word in the *masc.* וּמִצְוֹתַי (lit. *and thou hast hid them*) pret. for imper. according to § 126, 6, c.

43. Ps. civ. 24. אָתָּה prop. interrog. pron., but here an adverb of interrog. (lit. *as to what? then how?* see § 100, 2, e, and *Lexicon sub voce*). אָתָּה (Parad. II.) pret. for present, according to § 126, 3. Under אָתָּה (Parad. IX.) *Methegh* and the accent *Athnach* אָתָּה (§ 15). אָתָּה, Parad. O., § 74, Rem. 1; see also § 138, 3, b. אָתָּה, always so for אָתָּה for the sake of euphony with the art. (§ 35, 1, and § 93, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for אָתָּה and אָתָּה. מִדְּבַרְכֵּי noun m. (Parad. VI., § 93, Rem. 4) with prep. מִן (§ 102, 1) which here denotes the *comparative* (see § 119, 1).

45. Gen. ix. 20. וְיָתֵל 3 pers. sing. m. fut. apoc. Hiphil of אָתָּה (Parad. H.), with *Vav conversive* (see § 48, 2) giving to the fut. the sense of the pret. (see § 129). וְיָתֵעַ from אָתָּה (Parad. II. and F.).

46. Ps. xxxvii. 8. אָתָּה (r. אָתָּה, Parad. P.) imper. Hiphil shortened from אָתָּה (see § 75, Rem. 15, and § 48, 5). Conj. וְ with *Pathach*, according to § 28, 2.

47. Ex. xxi. 12. אָתָּה part. Hiphil (r. אָתָּה, Paradigms G. and P.) in constr. state, according to § 135, 1. אָתָּה (lit. *and he has died = so that*, etc., see § 155, 1, e) pret. Kal of אָתָּה (Parad. M., § 72, Rem. 1) with וְ, according to § 104, 1, d. אָתָּה inf.

absol. put for emphasis (§ 131, 3, a) before אָתָּה 3 pers. sing. masc. fut. Hophal.

48. Gen. iii. 13. See on No. 45. אָתָּה, Hiph., Parad. G. and O. אָתָּה (see on No. 32) fut. with *Vav conv.* (§ 48, 2): observe distinction between *Methegh* and *Silluq*, according to Note † on p. 34.

49. 1 Kings v. 8. אָתָּה sign of def. accusative in its separate or absol. form (§ 117, 2). אָתָּה rel. pronoun (§ 36) here implying the demonstrative = *what* (§ 123, 2). אָתָּה (§ 103, 3, and § 29, 4, a).

50. Lev. xx. 14. אָתָּה for אָתָּה, § 35, Rem. 2.— Obs. the two forms of אָתָּה with suffixes (§ 103, Rem. 1). אָתָּה fem. suff. 3 pers. plur.

51. Judges ix. 10. אָתָּה 2 pers. sing. fem. imper. Kal of אָתָּה (Parad. K., see on No. 40). אָתָּה pronoun, 2 pers. sing. fem. (§ 32, 2), here expressed with the verb for *emphasis* (see § 137, Rem. 2). אָתָּה (*mōl-khī'*), see § 46, Rem. 2; and for the absence of *Dughesh lene* in אָתָּה, see § 21, 2, a. See § 103, 3.

52. Jer. xliv. 25. אָתָּה (*ā-sō'*, § 8, 2, Rem.) infin. absolute for *emphasis* (see on No. 38). אָתָּה (*nā-dhār-nū'*) 1 pers. plur. pret. Kal, with וְ for וְ on account of *Silluq*.

53. Amos ii. 10. See § 137, Rem. 2. אָתָּה (Paradigms D. and P.).

54. Deut. xvi. 19. אָתָּה (§ 100, 1) before fut. אָתָּה (אָתָּה, Parad. G.) to express *prohibition* (see § 127, 3, e). אָתָּה (*y'ār-rē'r*, see Note † on page 30), Piel of אָתָּה (not Parad. M., see § 72, Rem. 10). אָתָּה dual constr. state of אָתָּה (Parad. VI. h).

55. Is. xxxvii. 10. אָתָּה (§ 100, 1) before fut. to express *dissuasion* (§ 127, 3, e); distinction between אָתָּה and אָתָּה, see in § 152, Rem. אָתָּה fut. Hiphil (see on No. 48) with suff., according to § 65, 2, Rem. אָתָּה, see on No. 21, also § 146, 2. אָתָּה—אָתָּה lit. *who—in him=in whom*, § 123, 1). See § 134, 2, a.

56. Ex. xvii. 2. See on No. 31. אָתָּה dual in appearance but *plur.* in fact (see § 88, 1, Rem. 2). אָתָּה 1 pers. pl. com. fut. Kal (Parad. P.); וְ and = *that*, § 128, 1, c.

57. Jer. xiv. 21. אָתָּה, Hiphil of אָתָּה (Parad. G.), see § 127, 3, c. אָתָּה, prep. with suff. (see § 91, 1, Rem. 2).

58. Josh. i. 3. See on No. 55. וְנָתַתִּי (*I have given it*), נָתַן (§ 66, Rem. 3), suff. 3 pers. sing.—On the arrangement of this sentence, see § 145, 2.

59. 2 Kings x. 32. בְּיָמֵים הָהֵם (compare vulgar English, *in them days*), § 122, 1. הָהֵל, Parad. H. לְקִצּוֹחַ, Pi'el, Parad. P.; see § 142, 2.

60. 2 Chron. x. 10. אֶלְנֹו, noun (Parad. VIII. c), accent *Zaqeph-qaton*. הִקְלַל, imper. Hiphil of קָלַל.

61. Prov. vi. 6.

62. 2 Chron. xi. 4.

63. Num. xx. 11. רוּם, see on No. 45. וְיָדָה (נָכַח, verb בָּן and לָה), Hiphil fut. apoc. (for וְיָדָה, § 66, 2, and § 75, 5, with Rem. 14). מִצְהוֹ, noun (Paradigm IX.) with suff. 3 pers. sing. masc. (מִצְהוֹ for the usual מִצְהוֹ): distinctive accent *Tiphcha* (§ 15). See § 120, 5.

64. Job xl. 4. מְלֵתִי, Paradigm H. אֲשִׁיבָהּ, fut. Hiphil of שׁוּב, with suffix with *Nun epenthetic* (see § 58, 4). שְׂמַמְתִּי, Paradigm M. לָמוּ, see § 103, 2, Rem.

65. Mal. ii. 10. Ellipsis, § 144. כָּל (Paradigm VIII. c) with suffix (§ 91, 1, Rem. 2). Expression for *reciprocal pronoun*, § 124, Rem. 4. חָלַל, reg. inf. constr. Pi'el, see § 67, Rem. 10.

66. Lev. xii. 4. On the construction of the numerals, see § 120, 1 and 3. הַשֵּׁבַע, Paradigm K. תִּנְעַע (r. תִּנְעַע) with ׀ for ׀ on account of the *pause* accent *l'bhia* (§ 15). מְלֵאֲתָא, § 74, Rem. 2. טְהַרְהָהּ (tō-*h'ra'āh*, see p. 28, No. 2, a, and § 14, 1), טָהַר (Parad. VI. f.) with suff. 3 pers. sing. fem., distinguished by the *Mappiq* from the ending of the *fem.* noun (טְהַרְהָהּ tō-*h'ra'ā'*).

## II. EXTRACTS IN PROSE.

### 1. THE PRIESTS' BENEDICTION.

Num. vi. 22—26.

V. 22. *Var conv.* prefixed without *Daghesh forte* (§ 49, 2, and § 20, 3, b, Rem.). לְאָמַר (*Dagh. forte conjunctive*, § 20, 2, a), inf. with prep. (lit. *to say*) for לְאָמַר, according to § 23, 2, and § 68, 1, Rem.

V. 23. תְּבַרְכֵנוּ, Parad. E., see § 10, 2, Rem. אָמַר, inf. absol. standing for fut. or imper., according to § 131, 4, b.

V. 25. אָמַר, Hiphil of אָמַר (Paradigm M., *jussive* form, § 128, 2). וְיִהְיֶה (r. וְיִהְיֶה, Parad. H.) 3 pers. sing. masc. fut. Kal with suffix with *Nun epenthetic* (§ 58, 4), and ׀ prefixed according to § 104, 2, c.

\* \* \* In reading these Extracts, it may be well to learn more of the names and uses of the *Accents* (§ 15).

### 2. JOTHAM'S PARABLE.

Judges ix. 6—15.

V. 6. וַיִּאָּכְפוּ fut. Niphal (Parad. D.). עָם prep. *at* or *by*, see Lex. B, 2.

V. 7. וַיִּגְדְּלוּ (r. וַיִּגְדְּלוּ) 3 pers. plur., used according to § 137, 3, b.

V. 8. See § 131, 3, a.—Obs. מְלִוְכָה with small circle referring to the margin, where a different form of the word is given (see § 17). Both the *K'thibh* מְלִוְכָה and the *Q'ri* מְלִוְכָה have the *same sense*, and stand for 2 pers. sing. masc. imper. Kal, with *He paragoric* (§ 48, 5). This *K'thibh* form of the imper. is not recognised in the grammars, but it occurs also in Ps. xxvi. 2: comp. verse 12 below.

V. 9. הִתְהַלַּחְתִּי pret. Kal (the *Chateph-Qamets* irregular for *Qamets*, with *He interrog.* § 100, 4, Rem.), used for *fut.*, according to § 126, 4. אֲשִׁרְבִי \* וְנוֹ \* *which in me God and men honour* (see § 127, 2). וְהִלַּחְתִּי pret. with *Var. conv.* (see § 48, 3, and § 126, 6, a). לָנוּעַ (inf. with prep.) *to wave*.

V. 10. See on No. 51 above.

V. 11. הַטּוֹבָה adj. כֹּתֶקַ (כֹּתֶקַ, Parad. VI. e).

\* See § 5, Rem. 4.

fem. sing. with the art., because its noun has a suff. (see § 111, 2, and § 112, 1).

V. 12. *Kethibh* מְלוּכֵי but *Qeri* מְלוּכֵי, see on verse 8.

V. 13. הַמְשִׁימָה part. with art. (prefixed according to § 20, 3, *b*), answering to our relative pron. with the indicative, *which cheers*.

V. 15. הָסִי from הָסָה. הַלְבָנוֹן, see § 109, 3.

3. ELIJAH'S ASCENSION.

2 Kings ii. 1—12.

V. 1. וַיְהִי fut. apoc. § 75, Rem. 3, *e*) with *Vav conv.* (§ 49, 2), used for tense of narration (§ 129, 2). בְּהֶעֱלוֹת Hiphil of עָלָה (see § 132, 2, and also § 133, 3). בְּפִסְעָה (§ 10, 2, Rem.—comp. בְּפִסְעָה in verse 11) with *Chateph-Qamets* irreg., which is noticed in the margin הס' בהטף קמץ, i. e., the *ם* with *Chateph-Qamets*. הַמְשִׁימָה (No. 10, p. 270; § 118, 1).

V. 2. חַיִּי וְחַי גְּפִנְיָךְ, see § 130, 1, Rem. (lit. *living is Jehovah and the life of thy soul*) as *Jehovah liveth and by the life of thy soul*, a form of oath: הִי const. st. § 89, 2, *c*. אִם *if=not*, see Lex. C. 1, *c*. גִּית־אֵל (also in the next verse) in the adverbial accusative, § 118, 1.

V. 3. הַיּוֹם prop. *the day=this day*, see § 109, at beginning. אֲרָגְלֶיךָ plur. *excel.* (§ 108, 2, *b*). הַיָּשָׁה.

V. 5. בִּירֵיהוּ, prep. בַּ prefixed, according to § 102, 2, *a*. הִרְדַּעְתָּ, pret. for pres. (§ 126, 3); see § 153, 2.

V. 6. הַיְרִדְתָּהּ, § 109, 3, and § 90, 2. שְׁנֵיהֶם *their two=both of them*, § 97, Rem. 2.

V. 7. Construction of the numeral, § 120, 2.

V. 8. לָקַח, see above on No. 54. אֲבֹרְתָהּ noun fem. (Parad. D.). גָּבַהּ, see above on No. 63. וְ conj. with *Qamets*, see above on No. 47. אֶ prep. with art. (§ 35, 2, B. *b*, and Rem. 2).

V. 9. כְּעֶבְרָם inf. with suff. and prep. § 132, 2, (see also above on No. 25). וְ and = *that* after וַיְהִי. וַיִּנָּח וַיְהִי־נָחָה פִּי וַיִּנָּח then (וְ inferential, § 155, 1, *d*) shall be, pray, a portion of two in thy spirit to me, i. e. may I have a double portion (twice as much as any one else) of thy spirit (comp. Deut. xxi. 17): פֶּה, see § 96.

V. 10. לִישְׂאוֹל lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 142, 4, Rem. 1. לָקַח for לָקַחְתָּ, see § 52, Rem. 5.

V. 11. Lit. *and it was, they walking to walk and to speak, that lo! a chariot*, etc.: see § 134, 2, *a* or *c*, and § 131, 3, *b*. וַיַּעַל fut. Kal of עָלָה. הַיָּסָסִים adverbial accus. (§ 118, 1).

V. 12. וְ according to § 28, 2. כִּי־עֲצָק part. Pi'el, § 64, 3. רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו *Israel's chariot and his horsemen*.—Observe, that in Hebrew *two or more nouns cannot be in the construct state before the same genitive* (see Note \* on § 114, 1): e. g. רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו would be scarcely admissible in this place, and hence the language required either the expression of the genitive after each noun (רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו \* יִשְׂרָאֵל, as in verse 11, וְסוּסֵי יִשְׂרָאֵל) or the use of the possessive pronoun after the second noun (as exhibited in this verse), or the periphrastic construction (see § 115) which expresses the genitive in the manner of the dative (הַרֶכֶב הַיִּשְׂרָאֵלִי הַחַיִּי וְהַפָּרָשִׁים הַיִּשְׂרָאֵלִי *the chariot and the horsemen to Israel*).—There are some apparent exceptions, as in Jer. xxvi. 9, where we find הַמְשִׁיבֵי הַקֶּשֶׁת הַרְבִּי קִשְׁתָּהּ *handlers of—benders of—the bow*; but the two nouns in the construct state are here in *apposition*, just like בְּתוּלַת מִצְרַיִם *virgin daughter of Egypt*, in verse 11 of the same chapter (see § 116, 5).

\* קִשְׁתָּהּ has both vowels *unchangeable* (see page 157, No. 4, Rem.)

## III. EXTRACTS IN POETRY.

## 1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1—4.

\*.\* In this Extract, the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 110, Rem. 2. וַיִּזְכֹּר, § 128, 1; § 29, 4, *b*.

V. 2. הָיָל, verb פָּן. עָלַי, § 103, 3.

V. 3. הָבִי, verb פִּי. לְ prep. (§ 102, 2, *a*).

V. 4. הַצֵּיִר, *the rock*, i. e. Jehovah, case absol. (§ 145, 2).—Large צ (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the Masoretic authors (see § 3, 2).

## 2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1—7.

V. 1. אֲשֵׁירָה נָא לִירֵדִי, § 128, 1, *a*). concerning *my beloved*, i. e. Jehovah.

V. 2. נָטַע with double accus. (§ 139, 2). בָּנָה, § 75, Rem. 3. קָנָה, § 75, Rem. 9.

V. 3. וַיִּטְבּוּ and וַיִּטְבּוּ collectives (§ 108, 1, *c*) and hence with verb *plur.* (§ 146, 1).

V. 4. See § 132, Rem. 1, 2.

V. 5. יָדַע with two accus. (§ 139, 1). עֵשֶׂה part. for fut. (§ 134, 2, *b*). הָסֵר and פָּרַץ, § 131, 1, Rem. לִקְרֹעַ lit. *for to eat up* = *to be eaten up*.

V. 6. וַעֲלָה נְגוּי' (§ 126, 6) and *it shall go up* (i. e. grow) *briar and thorn* (§ 138, 1, Rem. 2). מִהַמַּטֵּר lit. *from to rain* (§ 132, 2).

V. 7. Observe the striking paronomasia or alliteration between כִּי־יִצְפֹּן and כִּי־יִצְפֹּן, and between יִצְפֹּן and יִצְפֹּן, which we can partly copy in translation, thus,—he looked for *right*, and behold *right!* for *weal*, and behold *woe!*

## 3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10—31.

\*.\* This piece is *alphabetical*, a sort of Hebrew *Acrostich* (§ 5, Rem. 2).

V. 10. אֵשֶׁת, § 96, 2.

V. 11. Pret. for present (§ 126, 3).

V. 12. נִמְלֵתָהּ (§ 59, 1, *a*, and Rem. 3).

V. 14. כְּאֵנִיּוֹת (*ke-<sup>o</sup>nny-yoth*, see page 28, No. 2, Rem.).

V. 15. בָּעוֹר, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 132, 2), *while it is yet night*. Fut. with *Vav convers.* for present (§ 128, 3, *a*).

V. 16. וְנִטְעָה, see above, on No. 39. *Qri* נִטְעָה referring to the wife; but *Kethibh* either נָטַע referring to the husband, or נִטַּע (*Niphal, is planted*), agreeing with פָּרִים as subject.

V. 18. *Sense of Qri and Kethibh* is here the same.

V. 20. לָעֵנִי, § 102, 2, *b*.

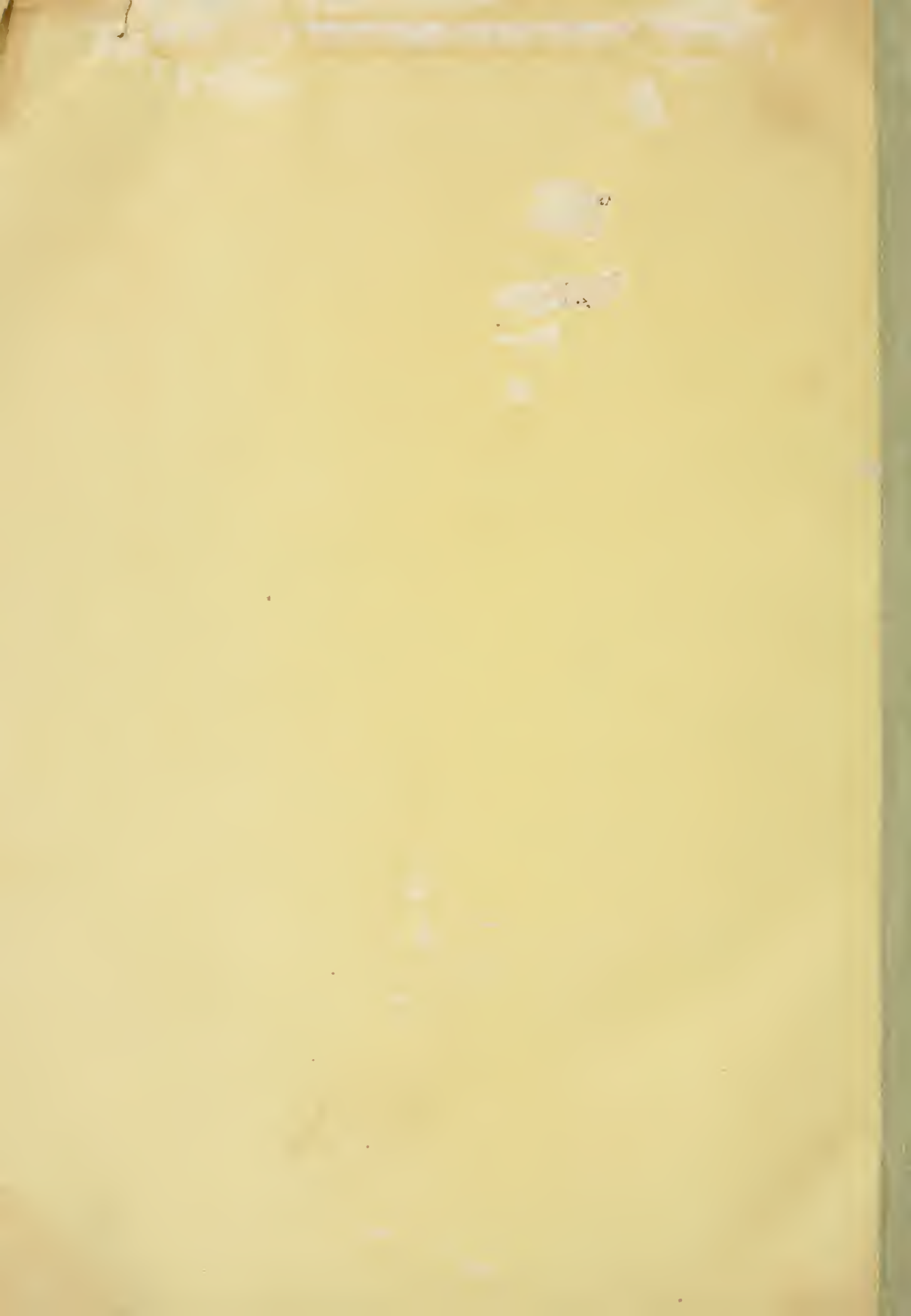
V. 21. לָבִישׁ, pass. part. with accus., § 143, 1.

V. 27. צוֹפְיָה, § 75, Rem. 5. *Qri* הַלִּיכוֹת, but *Kethibh* (with the same sense) הַלִּיכוֹת; the latter probably derived from יָלַף, but the former from הִלָּף.

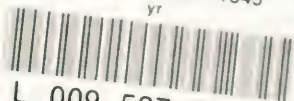
V. 29. רַבּוֹת, adj. put *before* the noun either for emphasis, *many women*, etc., (see § 112, 1, Rem. 1), or as predicate, *many are the women* who, etc. (see § 145, 1, *b*). בָּלָנָה for the usual בָּלָן, see § 91, 1, Rem. 2.

V. 30. יִרְאַת יְהוָה אִשָּׁה יִרְאַת יְיָ a woman fearing Jehovah, put prominently in nom. case absol. (§ 145, 2).—Observe, the crowning praise of a good wife is the *fear of the Lord* or *piety*. See § 54, Rem., at the end.





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